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SACRA CONGREGATIO

DE PROPAGANDA FIDE

Rome, March 4, 1959.

Your Excellency,

I am grateful to Your Excellency for the homage of sending me the first issue of the "African Ecclesiastical Review", sponsored by the Rt. Rev. Ordinaries and the Apostolic Delegation.

Considering the subjects it proposes to treat, and the wide collaboration it envisages, the new Review will undoubtedly contribute to the study of the different problems concerning the development of the Church in Africa.

Everybody is aware of the importance of such an efficient and far-reaching means as the Press. It is accordingly necessary that also the Catholics in Africa benefit by such methods of information, so widely used in every field.

It is therefore with much pleasure that I convey the congratulations of this Sacred Congregation for so timely an enterprise, with wishes for a speedy development, in the service of Catholic Truth amongst the Clergy in Africa.

I avail myself of the occasion to present to Your Excellency my kindest regards.

Your Excellency's

very obliged,

P. CARD. FUMASONI BIONDI, PREF.
P. SIGISMONDI, SECRETARY.

To His Excellency,
Monsignor Gastone Mojaisky Perrelli,
Apostolic Delegate,
MOMBASA.

The Function of the African Layman in the Church.

IN A FIRST ARTICLE we have tried to explain a few fundamental ideas about the position of the layman in the Church, because misunderstandings about the nature of the laity's position in the Church are usually at the root of the difficulties with which the lay apostolate has to cope.

Another very important source of misunderstanding regarding the lay apostolate is to be found in the fact that many have no clear ideas about the nature of the Church's Mission in the world, and the different forms which this mission of the Church and of the members of the Church can take.

The Double Mission of the Christian.

In Holy Scripture we find a double Mission given by God to man, one at the beginning, the other at the centre of times:

—"Be fruitful and multiply; fill the earth and subdue it" (Gen. 1, 28).

—"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt. 28, 19-20).

According to God's plan every Christian has a double role to fulfil in the world:

1. As a member of the human race he has the providential role of developing the potentialities of the created order.

2. As a member of God's Church, he has the supernatural role and the specifically Christian Mission of cooperating in the work of Christ's Redemption.

And just as the supernatural order does not do away with nature but perfects it, in the same way does the specific function of the Church not remove the fundamental human task of working for the perfection of the created order, but these human and Christian aspects of the Mission of the Christian in this world should be integrated in the total fulfilment of God's plan.

It is important not to lose sight of this first principle when we consider the properly apostolic

function of the Church: the apostolic obligations of a Christian as a member of the Church do not take away his fundamental human task of working for the perfection of the created order.

The Apostolic Mission of the Church and its Various Forms.

It is when we consider the Mission given to the Church by Jesus Christ that we meet the idea of "Apostolate", which in a very general sense means every exercise of the specific function of the Church toward mankind, every activity which either directly or indirectly is aimed at the salvation of the world.

Naturally, there are many ways in which the Church as such and the individual members of the Church fulfil this apostolic function of realizing Christ's Redemption for all times and all peoples.

There is no doubt that one of the most potent factors in the spreading and the penetration of the Faith is found in the example of a good Christian life in the world or the example of the life of Christian perfection in religion; this could be called the "existential" apostolate of the Christian.

God's grace, the absolutely necessary factor in the life and the growth of the Church, is obtained through prayer, sacrifice and merit. When these supernatural activities are aimed at the salvation of our fellow-men, they constitute an active, but internal, form of the apostolate.

But these two realizations of the apostolic function of the Church are usually not meant when we talk of the apostolate; they constitute the apostolate in sensu lato. Apostolate in the strict sense connotes an external activity directly or indirectly aimed at the salvation of mankind.

The direct apostolate comprises, naturally, all activities directly aimed at the salvation of souls: preaching of the Gospel, conversion work, pastoral work, etc.

The indirect apostolate consists in all activities aimed at the creation of a climate in the temporal order congenial to the development of the Kingdom of God, the salvation of souls. Social action considered as a preparation of the human milieu for Christian life is a form of this indirect apostolate. It must, therefore, be clearly seen that the activity of the Christian in the temporal order has a double aspect:

—in so far as this activity is aimed at the coming of the Kingdom of God, by preparing the human milieu for the reception and the living of Christ's message, this activity is an apostolate, the indirect apostolate;
—in so far as this activity is the exercise (in the supernatural order) of the Chistian's proper human task of perfecting the created order ad gloriam Dei ("consecratio mundi"), it has its own value and its own nature

and its own standards of perfection, but cannot be called properly an apostolate (except in the large sense of the "existential" apostolate of good example).

The apostolate (either direct or indirect) can be exercised either officially, in name of the Church, or privately, by any Christian as an individual member of Christ's Mystical Body through the Mission and the power given to him in Baptism and Confirmation.

The official or hierarchical apostolate of the Church is exercised by the Hierarchy and the clergy ex ministerio, and by the laity through participation in this hierarchical apostolate. This participation of the laity in the hierarchical apostolate of the Church can proceed either from an explicit mandate given by the Hierarchy or implicitly from the recognition by the Hierarchy of the organization of which the layman is a member.

It is evident, however, that the private or individual apostolate exercised by the Christian as a member of the community of the faithful, must always be under the general direction of the Hierarchy, even though it is not an official apostolate in the name of the Church (the two fundamental aspects of the Church, Community and Institution, can be distinguished but cannot be separated!).

The Apostolate of the Laity: Participation in the Apostolic Mission of the Church.

Because the apostolic Mission has been given to the Church as such (Institution and Community), the divine commandment of bringing the fruits of Christ's Redemption to all men of all times affects not only the Hierarchy and clergy, but also the Christian laity. From the position of the laity in the Church follows necessarily that the laity, under the direction of the Hierarchy, must participate in the essential apostolic Mission which Christ has given to His Church. In other words: every Christian, because he is a Christian, must be an apostle. The apostolate is not an exclusive prerogative of the clergy, nor is it only a consequence of the state of perfection of the religious, but it is an essential activity, a duty and a right, of every member of the Church.

Different Forms of the Apostolate of the Laity.

This does not mean that every Christian layman must exercise all the possible forms of the apostolate at every moment of his life. The general obligation of the apostolate which affects every Christian, is determined in concreto by the circumstances of his life and by the decisions of the Hierarchy.

Every layman can and must exercise the "existential" aposto-

late of the Church through the example of his Christian life; the obligation of this apostolate in the large sense falls on every Christian without exception. And it is good to remember that this apostolate of good example of the laity in particular is extremely important in the general apostolate of the Church, especially as regards the propagation of the Faith: "the layman is the measure of the Church to the non-Catholic" (Newman).

Some degree of the active internal apostolate of prayer and sacrifice for others is also a universal obligation of charity affecting every Christian.

What are the obligations of the Christian layman as regards the active and external apostolate (the apostolate in the strict sense)?

The circumstances of every Christian's life will determine when the obligation exists for him to exercise some form of the private apostolate, in the same way as the obligation of practising charity is determined by the circumstances of one's life.

The participation in the official (hierarchical) apostolate of the Church can become obligatory for an individual Christian, if this is the only way in which he can fulfil his general apostolic obligations, or if his participation in an officially mandated apostolic organization is necessary for the well-being of the Church. Normally this obligation of participating in the official apostolate of the Church will be determined in concreto by the Hierarchy, either for individual laymen or for some lay organizations.

Special Characteristics of the Apostolate of the Laity.

The main characteristics which distinguish the apostolate of the laity from the apostolate of the clergy and religious follow from the particular position of the Christian layman in the world and in the Church.

Because the Christian layman lives in the world, though not being of the world, the indirect apostolate of the Church, the preparation of the human milieu for the reception of Christ's message, is more particularly the specific mission of the lay apostolate. For the same reason, because the Christian layman remains with all the normal human obligations of his personal and professional life, the apostolic activities of the laity, more intimately and more completely than those of clergy and religious, must be integrated into his activities in the world, which, though directed towards a higher spiritual goal (God's glory and the salvation of mankind) must always keep their own natural and supernatural value.

Because of his nearness to the world, the Christian layman has a very special role to play in the apostolate of the Church di-

rected towards the unbelievers and fallen-away Christians: the first contact between the world and the Christian message will in many cases be normally made through the layman.

Naturally, all this does not mean that the clergy has nothing to do with the indirect apostolate, nor that clergy and religious have no obligations in the temporal order, nor that the role of the clergy should be a purely pastoral one, nor that the Christian layman should not be interested in pastoral problems. It means only that, because of his particular position in the world, the Christian layman is more naturally fitted for these forms of the apostolate, and that, therefore, his apostolic obligations are more naturally directed towards action on the terrestrial human milieu and, in the direct apostolate, towards conversion work. It means also that in the whole organization of the lay apostolate, clergy, religious and laity themselves must remain conscious of the value of the personal and professional obligations of the Christian layman in the world, which should never be used only as a means for an apostolic aim.

Some Practical Conclusions.

Let us now consider a few of the practical consequences which follow from the position of the layman in the Church and from the nature of the lay apostolate.

Because the activity of any Christian becomes apostolate only through its insertion into the apostolic mission of the Church, which is not only the community of the faithful but also and primarily the hierarchical Institution proceeding from Jesus Christ, it is clear that:

—no Christian apostolate is possible if it is not in full obedience to the directives of the Hierarchy;

—the apostolate of the laity and the apostolate of the clergy are two aspects of the one and same apostolate and must be together integrated into the general apostolic mission of the Church, through obedience to the Hierarchy;

—the suitability of any particular form or organization of the lay apostolate in the local circumstances is first of all a matter to be decided by the local Hierarchy (in obedience to the directives of the Holy See).

Because the participation in the apostolic mission of the Church is an essential obligation of every Christian:

—it is the duty of the clergy to teach this universal obligation to the faithful;

—it is the duty of the clergy to teach the doctrinal principles which underly the apostolic obligation of the Christian;

—it is the duty of the clergy to foster the lay apostolate, by directing and encouraging the private individual apostolate of every Christian, and by helping the laity in the organization of the lay apostolate.

Because the apostolate of the laity is the natural consequence of the position of the layman in the Church:

—it is the vocation of every Christian to be an apostle, and it is extremely important to instil this sense of vocation into every Christian, as an essential part of training for Christian life (the Communists can teach us something there!);

—the apostolate is not only a duty but also a right of every Christian; lay apostolate is something normal in the Church (and has always existed!), and not just an emergency measure because of the present lack of priests or the present difficulty for the Church of making contact with the modern world;

—the apostolate is a right and a duty of every Christian, and should not be a prerogative of a few more devout and fervent laymen; this does not mean, naturally, that in the lay apostolate (and particularly in the organized lay apostolate) there is no need for an "elite" or for the training of leaders, but we should not insist so exclusively on this lay-"elite" as to lose sight of the general Christian obligation of the apostolate;

—as the apostolate is the birthright of every Christian, lay workers in the apostolate should never be considered as "the priest's little helpers": the Christian laity are apostles in their own right!

—the role of the priest towards the lay apostolate is, therefore, triple:

(1) to guide the apostolic activities of the laity by integrating them into the general apostolate directed by the Hierarchy;

(2) to teach the laity their apostolic duties;

(3) to train them in the methods of the apostolate, wherever necessary, without interfering with the legitimate initiatives of the laity.

Because the laity in the Church are by their providential position better fitted to deal with the indirect apostolate, the clergy and religious should take care to leave the Church's apostolic action in the temporal order as much as possible to the laity, particularly where the clergy are already too few for their primary spiritual tasks.

Finally, it is extremely important that clergy, religious and laity be deeply conscious of the essential variety of the lay apostolate resulting from the circum-

stances of the Church's life in the world, and simultaneously of its not less essential unity of purpose resulting from its insertion into the general apostolic Mission of the Church through obedience to the Hierarchy. If this point is well understood, we shall avoid many of the difficulties and dangers which have beset the lay apostolate in recent times:

—the danger of placing too much stress on organization as such; organization is only a means to an end, the essential thing is the apostolic spirit;

—the danger of over-organization and bureaucracy: the "static" bureaucracy of inaction, heaps of paper, innumerable and endless meetings and purposeless discussions, — or the "dynamic" bureaucracy of exaggerated centralization, unpracticable programs and unrealistic planning;

—the danger of "sectarism": of not understanding that other organizations can obtain in their own way the same apostolic results as one's own;

—the danger of particular lay apostolate organizations harming the essential organization of the Church which is based on the Dioceses and (on a lower level) on the Parishes.

It is evident that all these considerations and conclusions apply to the lay apostolate in Africa as well as in the rest of the world. In a following article therefore, we shall see the present providential task of the African Christian layman in the young African Church and in the building of a new Africa on a Christian basis.

† J. BLOMJOUS.

"Wherever a Moslem settles, one may be sure a Moslem community will spring up over-night. There are three reasons for the effectiveness of the Moslem Promotor: first, his sales-talk is far from being unattractive; man-made, it might be considered tailor-made for the primitive African unaware of what the Church could offer him. Secondly, he is a practising democrat who draws no colour line. Thirdly, he is a convinced believer."

(GORDON H. FOURNIER, W.F., *Worldmission, Vol.* 2, *No.* 1)

CASUS CONSCIENTIAE

Maganda and Kabula were validly married both being infidels. When, after a year, Maganda took anotner wife, Kabula ran away and her parents returned the dowry. Then she started following instructions at the Protestant mission where in due time she was baptized. Soon afterwards she contracted a new marriage with an unmarried pagan called Shija. The latter is presently a catechumen and shortly due to be baptized but he can in no way persuade Kabula to become a catholic. Now the parish priest asks himself what he has to decide concerning the union Shija - Kabula.

SOLUTION

I. — PRINCIPLES. The Pauline Privilege.

The Pauline Privilege may be defined as "a right granted by God in virtue of which the baptized partner of a legitimate marriage may contract a new marriage, provided the still unbaptized consort depart, either physically or morally".

1- *It is right to contract a new marriage not a duty.*

The convert may either remain single or continue the cohabitation without losing his right to the Privilege. Only per accidens an obligation to use the Privilege may arise, v.g. if cohabitation would bring with it proximate danger of perversion for the converted party or the children.

2- *It is a right granted by God.* (1)

Whether or not the Pauline Privilege is of immediate or mediate divine origin is controverted and the question remains unsolved in the face of equal authority upholding either view. The controversy is of little moment even theoretically — since all agree that it is of divine origin.

3- *It is a right granted to the baptized convert of a legitimate marriage.*

a) By legitimate marriage we must understand a marriage contracted by and when both partners were unbaptized (2). All other kinds of marriages are out of the scope of the Pauline Privilege (3).

(1) 1 Cor., VII, 12-15.

(2) C. 1015, § 3.

(3) Therefore the first thing to do when there is question of using the Pauline Privilege (or Cc. 1125, 1127) is to see whether the marriage to be dissolved was contracted between two unbaptized persons, certainly so or, in virtue of Cn. 1127, presumably so.

b) The convert must have been validly baptized. The Church has no jurisdiction over legitimate marriages as long as both partners remain unbaptized. Therefore a catechumen cannot use the Privilege whereas, according to the common opinion of canonists, any validly baptized person, even in schism or heresy, may validly use it. For a licit use a sincere conversion is needed (4). Consequently, since the question is controverted and has never been solved by the Holy See, we can only say that our separated brethren are doubtfully beneficiaries of the Pauline Privilege. (5)

1) If, then, a validly baptized non-catholic has used the Pauline Privilege and remains in heresy, he may consider himself lawfully married in virtue of Cn. 1014.

2) If a validly baptized non-catholic is converted to catholicism—after his second marriage and having used the Pauline Privilege—his second marriage is considered valid according to Canon 1127. In case the second marriage was contracted with an infidel, still unbaptized, there is no need of a dispensation.

c) Non-catholics are in a less favourable position than Catholics. They cannot use Cc. 1125, 1127 nor is a dispensation from the interpellations given to them. On the other hand, they are not bound by the ecclesiastical form (6). Nor are they bound by the impediment of disparity of cult if they marry an unbaptized person (7).

d) The right to remarry is granted directly to the convert, hence for its validity no intervention of the authorities is needed. Thus, it does not matter whether or not the parties or the assisting priest positively intend to use the Privilege. It is self-operative and, provided the conditions for its valid use are objectively fulfilled, it is validly, though not always licitly, applied.

4. *The Departure.*

The convert has the right to contract a new marriage, provided the still unbaptized consort depart.

a) As long as the infidel party remains unbaptized, even if he is a catechumen, the Privilege may be used. But as soon as the infidel party receives valid baptism, either in the Catholic Church or outside it, the right to the Privilege is lost.

The Holy Father can dissolve a matrimonium ratum et non consummatum but not in virtue of the Pauline Privilege.

b) The departure of the party who remains unbaptized.

(4) De Reeper, The Sacraments on the Missions, 1957, p. 266, n. 203.

(5) It is to be noted that the Church gives only to Catholics, the privileges of Cc. 1125, 1127, which are in favour of the *true faith*, so that non-catholics are definitely excluded. But it is not so with the Pauline Privilege.

(6) Cc. 1094; 1098; 1099.

(7) C. 1070.

The text of St. Paul (8) explicitly states that the only necessary condition for the use of the Privilege is the departure of the unbeliever.

The departure can be physical (material or formal) or moral.

1) Physical departure.

a- It is material or non malicious when the infidel is quite willing to cohabit but, in fact, is physically prevented from doing so. Here are some examples: He is carried away into captivity; condemned to a long term in prison; having remarried cannot leave his new partner; cannot follow the convert; has become insane; has a grave and contagious disease; is accused of grave and hideous crimes which make cohabitation impossible to the convert without loss of reputation, etc. The departure must not be due to an unjust cause given by the convert after his baptism (9).

b- It is formal or malicious when the infidel party, lawfully interpellated, knowingly and freely, whatever the reason, unjustly refuses the cohabitation. Cc. 1129 and 1131 give the causes of just refusal of permanent or temporary cohabitation. The refusal may be expressed by word, act, even silence, v.g. failure to reply in due time. The reason to refuse may be anything, provided it is unjust. It is commonly held (10) that adultery on the part of the convert committed after baptism is not in itself a just cause of departure unless it is invoked as such by the infidel. Any offence committed by the convert before baptism is no just cause to refuse cohabitation after baptism because the sacrament wipes out every stain and consequence of sin.

2) Moral departure.

It is verified if the infidel party, while willing to cohabit, refuses to do so without offence to the Creator. Examples: if he attempts to lead the convert or children into grave sin; prevents the convert from observing the laws of God or the Church; forbids the children to be baptized and educated in the Catholic Church; habitually blasphemes and ridicules the Catholic religion; refuses to abandon concubinage or habitually commits adultery; usually performs at home superstitious practices; forbids the convert to pray; makes life at home very disagreeable; is addicted to liquors or drugs; does not give the convert means of living; gambles with excess; is unable, through his own fault, to support wife and children, etc.

The actions which constitute a danger of perversion or an intolerable yoke for the convert must either directly or indirectly be caused by the infidel, not by others.

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(8) 1 Cor., VII, 15. "But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace."

(9) C. 1123. On the other hand, crimes committed after baptism by the convert but which are not known to the heathen party, or, if known, are ignored and condoned by him, do not prevent the use of the Pauline Privilege. De Reeper, o.c., p. 271, n. 208 2), quoting Collectanea, nn. 421, 634, 2043.

(10) Canon 1127 makes it certain in practice.

5. *THE INTERPELLATIONS, the normal proof of departure.*

1) The term "interpellations" means the juridical act by which the convert, in view of contracting a new marriage, seeks a definite declaration from his unbaptized partner on the following points: whether or not his partner is also willing to be baptized and, secondly, whether or not the latter is at least willing to cohabit in peace and without offence to the Creator.

The purpose of the interpellations is to ascertain, formally and officially, whether or not the departure is verified. They are the usual and normal means of having that certitude and so to preclude error or illusion so frequent in this matter.

If there is suspicion that the convert has, after his baptism, given his consort just cause of departure, one should inquire into the latter's motives of departure, in order not to expose the new marriage to invalidity (11).

2) Their necessity.

Both interpellations, unless their omission is legitimately authorized, are **always** required for the **licit** use of the Pauline Privilege. Their uselessness, the impossibility of making them, or the danger involved in doing so, the absolute certainty about the answer are just reasons to give dispensation, but they do **not excuse** from that grave obligation (12).

Does unauthorized omission of the interpellations also **invalidate** the new marriage?

We are not going to discuss, in this short article, the various opinions of canonists on this point; we shall restrict ourselves to the conclusions that can be drawn from these opinions and the practical solution that might be followed.

a) For the **licit** use of the Privilege.
   — The interpellations are not required by the **divine law, IF** the departure is otherwise proved (13).
   — The interpellations must always be made, required by ecclesiastical law, or a dispensation from them be obtained in those cases in which there is a sufficient reason approved by the Church (14).

(11) Woeber, The Interpellations, (Washington, 1942), p. 89; Winslow, The Jurist, July 1950, p 310

(12) Cc. 1121, § 2; 21. This law is given "ad precavendum periculum generale et urget etiamsi in casu peculiari periculum non adsit." Cfr. Peltier, La dispense des interpellations en pays de mission, (Laval, 1948) pp. 9-10 and 14.

(13) S.C.S.O. (Concinc. Occid.), 12 Jun, 1850: Collectanea S. Cong. de P. fide, (Romae, 1907), I, n. 1044. Payen, De Matrimonio in Missionibus Zi-ka-way, 1936, III, p. 437, n. 2350. De Lery, Le Privilege de la Foi, Montrèal, 1938, p. 75, n. 59. Peltier, o.c, p. 8.

(14) Burton, A Commentary on Canon 1125, Washington, 1940, pp. 91, 92, 97. Winslow, The Pauline Privilege, New York, 1948, p. 16 Cappello, De Matrimonio, Romae, 1939, p. 278, nn 776-777. Peltier, o.c., pp. 9-10; Sego, Dispensation from the Interpellations, Washington, 1951, p. 102.. and many others.

b) For the **valid** use of the Privilege
   — The interpellations are never required by the **divine law** (15).
   — The interpellations are required by the **ecclesiastical law, unless** the departure is proved from other sources (16)

Now, if, post factum, we have to deal with a marriage which was contracted after the effective departure of the infidel party (which departure was proved after the marriage), but for which no interpellation was made nor dispensation given, we should consider such a marriage valid (17); but, ad cautelam, recourse must be had to the Holy Office (18). The same recourse must be made, a fortiori, if the departure remains doubtful.

3) Their dispensation.

Under certain circumstances the Holy See directly or indirectly declares that the interpellations may be omitted. This declaration is often improperly called a dispensation, but if the departure is uncertain, it implicitly contains ad cautelam a real dispensation "super legitimo" or even sometimes "super rato tantum". Such a dispensation is given by the Holy See in special cases or by General Faculties (19).

It may also be granted by Ordinaries or their delegates in the circumstances of Cc. 15, 81, 1043-45, but only in cases where the departure is certain.

4) Circumstances concerning the interpellations.

They should be made **after** baptism. Made before, they are valid provided the departure persists at the moment the convert is baptized; but without permission the marriage would be illicit (20).

Once the interpellations are made and a negative answer is received, the baptized party has the right to contract a new marriage with a Catholic party unless since baptism he (or she) has given the non-baptized party a just cause for departing (21) and the latter knows of it, has not condoned or compensated it (22).

The interpellations may be made in the summary judicial form or in the summary extra-judicial form or even privately. The second method is compulsory whenever possible. It consists in this: the Ordinary or his delegate, by himself or through two reliable witnesses, officially interpellates the infidel party (23). The interpellations made privately by the convert himself or anybody else in his

(15) What is required by the divine law is the departure not its proof. Coronata, De Sacramentis, 1946 III, p. 88 n. 631. Bouscaren, Canon Law, Bruce, 1946, p. 551.. and many others.

(16) Collectanea, I, n. 704; I, n. 589. S.R.R. Decisiones, 5 Dec. 1952. Pelltier, o.c., p. 15.

(17) Using Canon 1127 to solve the discussion.

(18) Vromant, o.c., p. 248, n. 318, 3). Sego, o.c., p. 121.

(19) Constitution "Populis" of cn. 1125 Tertia Major, Fac. 25-26-27.

(20) Tertia Major, fac. 27.

(21) C. 1123.

(22) De Lery, o.c., p. 150, n. 114. Payen, o.c., nn. 2262 and 2279. Vromant, p. 259, n. 330.

(23) C. 1122, § 1.

name are always valid; but then, ad liceitatem, they must be proved by at least two witnesses or any legitimate proof (24). Failure to reply in the fixed time, usually a month, gives the presumption of a negative reply and the convert can remarry but it is better in such a case to give a dispensation ad cautelam which guarantees the validity of the new marriage. An affirmative reply may be considered to be negative if it is certainly insincere, evasive, fictitious, purposely ambiguous or ineffective.

6- *It is a right to contract a new marriage.*

The departure of the infidel consort is only a condition for the use of the Pauline Privilege. It does not directly dissolve the natural bond of marriage but only makes it proximately dissoluble. Otherwise the Privilege would be a reward for sin and an encouragement to depart by giving the infidel his freedom. Only the convert, unjustly left by his consort, obtains the right to remarry and only, when he does so, the bond is broken.

We must also bear in mind that the Privilege does not dispense from ecclesiastical impediments. If they exist, a dispensation must be obtained before the new marriage may be celebrated. Thus, the convert who would like to marry a non-catholic needs a special dispensation from mixed religion or disparity of cult which dispensation is excluded from fac. 22 of the Formula Major. An ordinary dispensation granted in virtue of fac. 22 for the disparity of cult in this case would have the effect of making the new marriage gravely illicit but not invalid (25).

Nota. Doubt.

If after due investigation a positive doubt of law or fact remains about the fulfilment of any of the conditions of the Pauline Privilege, a Catholic convert may use canon 1127 in his favour except in the following cases: a) when there is a danger of acting against a doubtful "ratum et consummatum" marriage; 2) when it is reserved to the Holy Office (26).

The position of this canon in the Codex indicates that it applies especially, though not exclusively, to cases concerning the Pauline Privilege and the Constitutions of Canon 1125. The canon means that "in the absence of moral certitude, either one way or another, that alternative may be chosen which is more likely to favour the conversion to or the perseverance in the catholic faith, provided the deficiency can be supplied by the supreme power of the Pope". In cases where the conditions for the use of the Pauline Privilege are only

(24) C. 1122, § 2.

(25) In practice, it is certain that the dispensation is validly granted. Cappello, o.c., p. 288, n. 785, and 5; Coronata, o.c., p, 876, n. 626, in fine; Sego, o.c., p. 190; Woeber, o.c., p. 104; Peltier, o.c., P. 105; Doheny, Canonical Procedure in Matrimonial Cases, II, p. 533.

(26) S.C.S. Off., 10 Junii 1937; AAS., XXIX, p. 305.

doubtfully fulfilled, by using canon 1127, the effect is due to the Pauline Privilege if the conditions are de facto realized; if not, the effect is due to the Apostolic Power exercised by the Sovereign Pontiff.

II. AD CASUM

We suppose that Maganga is still a pagan and also that Kabula and Shija want to stay together.

The whole case depends on the baptism of Kabula. The parish priest should first make a prudent and serious investigation concerning the validity of Kabula's baptism. The result of his investigation may lead to one of these three conclusions:

1. If the parish priest has the moral certitude that Kabula's baptism is **invalid**, then Kabula is still a pagan and she is still bound by her marriage with Maganga, marriage which is absolutely insoluble as long as both remain unbaptized.

2. If Kabula's baptism is found **valid**, then Kabula had a doubtful right to use the Pauline Privilege. The departure of Maganga is a fact. By his misconduct, taking a second wife and accepting the return of the dowry, he clearly proved that he did not consider any longer Kabula as his wife. The latter had the right to run away, after her husband had taken a second wife. So we may say that Kabula used, even without knowing it, the Pauline Privilege. The discessus being certain, the interpellations were no longer necessary for the validity. She is now doubtfully married with Shija (27). Shija now wants to be baptized in the Catholic Church. Let him be baptized and consider his doubtful marriage as valid using the presumption of canon 1014.

3. If Kabula's baptism is found **doubtful**, then there is possibility that de facto, objective, coram Deo, she is still pagan and in this supposition she remains bound by her marriage with Maganda still pagan. There is also the possibility that de facto, objective, she is validly baptized and in this supposition she could have used the Pauline Privilege. But it remains that the two possibilities actually stand with equal probability and in those conditions the Church will not dissolve such a marriage, for fear of intervening in a marriage which might be standing between two pagans who are not her subjects.

It is the same as for a matrimonium consummatum between two doubtfully baptized. Because there is possibility that de facto, coram Deo, both are validly baptized, the Church will never dissolve such a marriage which, may be, is ratum et consummatum.

E. DE BEKKER. W.F.

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(27) Payen even says that this marriage is valid: "Contra, si pars Conversa ex infidelitate baptizaretur in secta acatholica, et transiret ad novas cum parte infideli nuptias, Validum esset posterius matrimonium (can. 1070, § 1), nisi conjugi baptizato in secta acatholica usum privilegii immerito deneges." O.c., II, p. 543, n. 2220.

Libation and the First Commandment

The pouring of Libation is a wide-spread religious custom in Africa. One should be careful not to mistake it for just another act of religious cult or consider it as an occupation on the margin of life. The frequent use of libation, the importance of the occasions which determine its application, the expression of the belief in spirits and ancestors, and finally the effects which are expected from it: all this goes to prove, that this custom is deeply rooted in the hearts of the people and that it fulfills, for the individual as well as for the group, an important religious need. To discard it as unwanted in the pattern of christian rite and doctrine would be tantamount to creating a dangerous vacuum and to giving the faithful the sensation of frustration in their innermost desires and inclinations. Instead of abolishing it, one should first try to christianize it, or else, if it cannot be purified of its unchristian, pagan elements, to find appropriate substitutes, adapted to the genius of the people and which fulfil, as nearly as possible, the same needs as libation in its primordial form.

The missionaries did not fail to understand the suspect character of libation from the christian viewpoint. Yet for many years they preferred the attitude of patient tolerance to open condemnation and strict prohibition: "lest perhaps by gathering up the cockle they might also root up the wheat together with it". They realized that for the young christians—often single converts in an otherwise completely pagan family—refusal to participate in the rite of libation would be interpreted as a sign of contempt for a most sacred act, and expulsion from the family could easily be inflicted as punishment for such behaviour.

However the attitude of tolerance, which in the past was justified because of the ignorance and good faith of the people, cannot be maintained any longer. Progressive intellectual training and the keen interest in ancient customs have removed the veil of good faith by revealing beyond doubt, that the rite of libation contains certain elements, which are at variance with christian doctrine.

In Ghana the requests of many literates for elucidation on certain problematic aspects of libation, became indicative of the pressing need

for definite and authoritative ruling. To meet these requests, His Grace W.T. Porter, D.D., Archbishop of Cape Coast, committed this task to his Auxiliary Bishop, Mgr. J.K. Amissah, a Ghanaian himself, who together with a Committee of priests and laymen, started the work in February 1957. The cooperation of the Fathers in the principal stations was asked with the view to collecting the material needed for the study. It was suggested, that it might be useful for the Fathers to solicit the help of laymen—literates and illiterates, catholics and pagans— to answer the lists of questions, that were drawn up for the purpose. In September 1958 the Committee completed its task and submitted the report on Libation to the Archbishop. In January 1959 the Bishops of Ghana approved the report, which was then forwarded to the Fathers for a final checking and additional remarks.

For the benefit of interested readers we have summarized the contents of the report in the following pages.

I. Nature and purpose of libation.

The Fante (1) name for libation is "nsagu", a word made up of two Akan words: "nsa" (drink) and "gu" (to pour). Other terms used are "mpae bo" (mpae — prayer; bo—to say) and "mpae yi" (mpae — prayer; yi — to remove). Both these terms mean "praying". In our context they refer properly speaking to the prayer which accompanies the pouring of the liquid in libation, but by metonymy they are also employed to stand for the whole libation, i.e. the act of pouring together with the prayer. "Mpaebo", when used as a libatory prayer has the special connotation of a libation, in which blessings are requested for those on whose behalf the libation is poured. "Mpaeyi" has the special connotation of a libatory prayer, in which the undoing of curses or the forestalling of evils or mishaps is asked.

The matter used for libation may be: "ahai" (native beer); "nsaefuw" (palm wine); "bo mkutuku" (native liquor distillated from palmwine); "mboronsa" (any imported European drink, both soft and strong) and in certain circumstances also "nsu" (water).

The usual procedure of libation can be summarized as follows: The one deputed to pour libation will first invoke God (Nyame), often combined with Mother Earth (Asaase Efuwa), and pour some liquid on the ground. He continues with invocations of the national or household gods (abosom), the spirits of the dead ancestors (asamanfo) and those spirits hovering around the place, pouring a little of the "nsa" at the end of each invocation and addressing to each a special prayer.

(1) One of the Akan tribes in the Coastal area

At the end of the invocations and prayers he empties the calabash completely onto the ground. During the prayers the group throws in at frequent intervals words expressing approval or rather assent and at times even gives the one pouring libation suggestions and reminders of what more is to be added. The ceremony follows a certain general pattern. We first get the above mentioned invocation of God, the gods or spirits, and the ancestors to whom libation is poured. Then comes the "amandzee" or the announcement of the reason or the occasion for the assembly, followed by the supplication of the specific need that has occasioned the libation. Then follows the general prayer for common blessings and favours for all the members and finally the conclusion, which consists of a brief roll call of all those addressed at the very beginning, at the same time pouring what remains of the drink in the calabash on the ground.

The content of the prayers varies according to the different occasions, which include:

—Any national festival;
—Any nationwide epidemy or calamity;
—War;
—Installation of a chief;
—Ritual for a sacred stool, (eguadoto);
—Marriage, (awar);
—Naming of a child on 8th day after birth, (dzinto);
—Puberty rites (bragor);
—Apprenticeship — before and after (edwumasua);
—Funeral obsequies (eyiye);
—Before and after a long journey.
—Reception of important visitor;
—Success in important enterprise.
—Before felling certain sacred trees.
—Before cutting virgin forest for farming or other purpose (kwabuei).
—Before building or occupying a new house.

In fine, all important occasions in the life of the people.

Anybody, even a minor can pour libation for strictly private purposes. For public purposes, generally the family head performs libation for the family; the duly appointed "asafo brafo" for the asafo company (1); the senior male member of the royal family at the stool ceremonies. Libation in honour of of a national god or at any national festival is poured by the "oman brafo" (the M.C. of the State), or the "oman kyeame" (State linguist or spokesman), and in certain places by the "oman kamfo (State fetish priest).

II. Religious character of Libation.

Libation is essentially an act of religion. It consists of the in-

(1) Originally the local native army.

vocation of God, the spirits and the ancestors, with the view to honouring them and obtaining from them all sorts of graces and favours. The pouring itself is considered as a sacrificial act.

a—Invocation of God:

On public and important occasions God may be explicitly invoked. This does not mean that on other occasions, even unimportant ones, His name may not be invoked. This invocation of God usually serves only as a preamble to the real libation, to ask His permission to carry on with it and to beg His guiding Providence through it all. In such cases however the invocation need not, and more often is not, accompanied by the pouring of "nsa". But God may be invoked in conjuction with Asaase Efuwa — Mother Earth — and then "nsa" is poured to both.

Whenever the invocation of God is not put in words, it is understood, that the libation is being poured with His permission, blessing and protection.

b—Invocation of gods or spirits

It is very difficult to obtain from the people clear answers on the nature and precise powers of the "abosom". They do not seem to worry about what they are, but rather about what they do. What matters for them is that the "abosom" are beings with superhuman power to help or to destroy.

For the ordinary man all the "abosom" are a certain class of preterhuman beings, clearly distinct from God, their Creator, and from the ancestors. Some are good towards man, others, on the contrary, are bad and intent on inflicting evil. They claim from man a religious cult in the form of ceremonies, prayers and sacrifices. There exists some sort of hierarchical order among the various gods, some being of a very high rank.

Strictly speaking, there are no special family gods in the sense of the Roman penates, but a family may have a preference for a particular god. Some are of general, others of mere local importance. There are the sky and thunder gods, the innumerable nature gods of the rivers, the lakes, the sea and the forest. The gods may dwell in special trees, rocks, mountains etc. All these shrines or dwelling places of the "abosom" are sacred. They have their ministers or priests to whom they communicate their orders and desires. To these priests they manifest the place where they wish to reside and where a temple or shrine has to be erected for devotional and sacrificial purposes.

c—Invocation of ancestors

The "nsamanfo" are the departed members of the family (abusua), clan or tribe.

In "samanadze", the special place where the "nsamanfo" go after death, there is the same grouping of persons or souls into the same

blood, clan or tribe as is found among the living. They are believed to continue the same sort of life after death as they led on earth. There is no physical pain or sorrow in "samanadze", at least not in the sense it is understood, expressed and experienced by the living. There is no deformity, but there is difference of property and status. Generally the "nsamanfo" retain the same status, e.g. of chief etc., as they had on earth, when alive.

The "nsamanfo" are immortal; yet the idea of immortality is linked with the idea of reincarnation, which does not mean, that one dead ancestor comes into **another** person being born or to be born. The same person becomes a "saman" after death, and is believed to come to life. But it must be pointed out, that not all newly born children are reincarnated ancestors. Some, however, are.

Most "nsamanfo" enjoy positive, personal beatitude, but not all. Some of them, viz. the wicked, seem to have only a negative beatitude consisting in the absence of physical pain and sorrow. Elderly people maintain that the wicked are usually sent back to this world to be reincarnated, and are thus given a chance to lead a better life and so deserve real happiness in the "samanadze".

It is a universal and strong belief among the people, that the "nsamanfo" continue to keep close contact with the living members of the group, to which they formerly belonged. They can and sometimes do come "home", especially in the evening between 6 and 7 p.m., and spend the night there, of course unseen by the living, but not always unnoticed. The "Nsamanfo" watch over the household of the living members, and have power to give abundant harvest and fertility as well as to cause harm and inflict penalties. The living members believe that they are largely dependant on the benign influence and power of the "nsamanfo".

What is the nature of this power? It is certainly not merely intercessory, as catholics believe of the saints. The "nsamanfo" can no doubt obtain favours from Nyame and, may be, even from the abosom, through intercessory prayers, but they themselves have great powers. In helping or punishing the living members they act by virtue of their own power. This power is neither merely human nor is it divine. One might call it superhuman or preterhuman, more or less on the same level as that of the abosom.

III. Libation and Christian doctrine.

Many human acts, which are conventionally used to render homage to human beings, can be changed into acts of religion i.e. into acts by which one acknowledges God's supreme authority and man's complete subjection. Such acts are e.g. genuflection, prostration, inclination. Two acts,

however, are specifically religious, because, in last analysis, they can be referred to God alone: **prayer** and **sacrifice.**

Prayer is by definition the "elevatio mentis ad Deum". Prayer of adoration, thanksgiving, petition and expiation: they all imply or express the acknowledgement of God as the supreme Power and source of all graces. Even when prayers are addressed to the saints, they are intercessory prayers and their end is God.

The idea and the function of sacrifice has always been based on man's intimate relationship with God or the gods. Underneath the many forms by which the sacrifice is exhibited and the complexity of ideas, which the name of sacrifice conveys, it was always the outward expression of man's dependence on the divine power; the outward expression of the internal acts. Every sacrifice consists in this, that man offers a befitting gift to god, and makes it a victim (by physical or moral destruction) in place of himself, in acknowledgement of the divine majesty. In its strictest sense the sacrifice is related to God and to God alone, because it expresses **infinite** majesty and **supreme** dominion. Sacrifices to other, inferior beings cannot convey this idea. When therefore, apart from the sacrifice, which is offered to God, there are other sacrifices to gods, spirits or ancestors, the term should be taken "sensu minus stricto", and the following definition could be used: External acts in honour of the gods or ancestors, consisting in the withdrawal of certain useful objects, such as food and drink, from their profane purpose with the view to offering them, either in the form of libation (moral destruction by pouring) or as a holocaust (physical destruction): which offering is intended to express man's belief in the superior nature and power of these gods and ancestors and his dependence on them.

Libation is a sacrificial act as well as a prayer.

Libation is a sacrificial act with the exception perhaps of the pouring to God ("Nyame"), because this pouring together with the prayer rather serves as a preamble to libation itself. However the people generally consider this part also as an act of sacrifice and it is definitely more than a mere sign of honour.

The spontaneous answers from the people and several proverbs leave no doubt, that the pouring of libation to the "abosom" and the "nsamanfo" is meant to be a real sacrificial act. It should be borne in mind that generally the people, literates as well as illiterates, do not worry much about the implications of libation, and are unable to give a scientific analysis proof. By casting the questions on sacrifice in a simple, concrete form, it was possible to obtain satisfactory answers, and of the

answers given, there was none, which rejected the idea of libation as a sacrifice.

It goes without saying, that for this reason libation cannot be reconciled with christian doctrine.

Under the New Covenant there is only one sacrifice acceptable to God, the Sacrifice of the God-man, Jesus Christ.

The "abosom" are simply non existant and the pouring of libation to them is obviously superstitious.

The pouring of libation to the "nsamanfo" is likewise superstitious. The honour rendered to them as superior beings, the help which is expected from them as autonomous powers and the acknowledgement of total submission and dependence on the part of the living are as many errors, which are at variance with the revealed christian truth. When even some people were to interpret the act of libation merely as a sign of reverence and gratitude towards the ancestors, it would still be objectionable from the viewpoint of scandal, on account of its great resemblance to the sacrificial act.

The prayers to God, the spirits and the ancestors, which accompany the pouring of libation, do not satisfy the conditions, which would render them acceptable for christians.

The prayers addressed to God are praiseworthy in themselves. However as part of libation they are objectionable, because God's blessing is asked for the performance of an act, which is contrary to the first commandment.

The "abosom", as was stated above, are non existant, and the prayers addressed to them are superstitious.

The prayers addressed to the "nsamanfo" must be rejected, because the ancestors do not possess the powers which are attributed to them. No doubt the ancestors exist. And the Church finds no fault with saying private prayers to one's deceased parents or friends, who died in God's friendship, provided it is well understood, that these prayers, as all other prayers, are ultimately addressed to God i.e. that the deceased are asked to intercede with God on behalf of the living. What is wrong with the libation prayers to the ancestors is that they are invoked as autonomous, superhuman beings, who are expected to grant favours asked for in virtue of their own power. This power they do not possess. It is God's own — exclusive and divine. (1)

IV Adaptation of Libation.

Libation in its present form cannot be accepted by christians. However, as it contains some very

(1) In the "Ghana Bulletin of Theology", issued by the University College, Achinista, we read a strong condemnation of Libation by V. Rev. G.E. La Laing, Provot of the Cathedral of the Most Holy Trinity, Accra, (Anglican); "I agree strongly that Christians must not take part in Libations poured to heathen gods and by fetish priests. The Church must be bold to punish by suspension such defaulteras." (Vol. I. n. 5)

valuable elements, one should try to save, what is good in it.

There is e.g. the spirit of respect towards the ancestors; of gratitude for the spiritual inheritance bequeathed by them to the living. There is the belief in the immortality of the soul and in the life hereafter; the belief in reward and punishment. An important effect of libation is the cultivation of a strong community spirit between the members of the same group. It also contributes to the fostering of the spirit of respect and obedience towards the elders as the representatives of the ancestors.

Even the belief in the "abosom" contains an element of truth, even a very precious one for that. In fact the belief in the existence of higher, invisible spirits is not at variance with christian doctrine. The consoling truth of the guardian angels and the stern truth of the tempting devil, will easily be understood on the basis of the pagan belief in the "abosom".

Can these positive elements be preserved without compromising on the christian dogma? In other words can libation be made to fit into the pattern of christian cultual life, or else — in case libation cannot be purified of its errors — can we save what is acceptable and useful in libation, even though libation itself must be rejected?

We know the teaching of the Church on adaptation, which combines the duty of incorporating all nations into the Church and simultaneously of leaving them the right to retain all honest native peculiarities.

The Church clearly distinguishes between **direct** and **indirect** adaptation. When possible she prefers direct adaptation, whereby the existing custom is maintained without any essential change. This can be done, when the custom has changed from a religious rite into a mere civil practice, or when it has acquired a christian meaning.

Indirect adaptation implies the abolition of the custom and its replacement by some other, more or less corresponding, christian rite. This form of adaptation imposes, when there is no possible means of purifying the custom from its religious errors.

Customs which have no religious character and contain no error can generally be left intact. In some cases however the Church may oppose them. This may happen, when the custom does not respect the norms of decency, or hygiene or when it is an obstacle to the emancipation of the woman or to social progress in general.

Customs with religious error cannot be maintained, though they may be at times tolerated with the view to avoiding some greater evil. In this category one must distinguish customs which are **indissolubly,** and those that are **dissolubly** bound up with re-

ligious error. The first must be abolished. Direct adaptation is out of the question. The custom admits of no purification and cannot be christianized. Indirect adaptation should be tried, if it is really worth while to preserve the good elements of the custom. In the other case one should try to break the link, which connects the custom with the religious error. This can be done, as noted before, by reducing the custom to a civil rite without any religious meaning, or by moulding it into a christian form.

Libation is a religious custom and it contains serious errors. The question whether it can be purified from these errors must be answered in the negative.

To reduce it to a mere civil rite would be tantamount to depriving it of its real character and to destroying it. Can it be changed into a christian ceremony, a christian form of libation? Here again the answer must be negative. The prayers to the "abosom" and the "nsamanfo" would have to be discarded. Sure enough the prayers to the ancestors could be given an intercessory form, but to address "public" prayers to the deceased, that are not beatified or canonized, is contrary to the general practice of the Church. The pouring of the liquid, since it has the meaning of a sacrificial act, cannot be maintained for reasons already given. And again, if the prayers and the sacrificial pouring are left out, there is no longer libation.

Hence willy-nilly we are compelled to conclude, that any form of direct adaptation is excluded.

This leaves the way open only to the alternative of indirect adaptation. That is what the Committee tried to do. It ruled out such occasions as need no substitution at all, either because they proved unsuitable for any adaptation, or because the occasion has become obsolete or is washing away on account of fundamental changes in the social life of the people.

In a following article we shall deal with the selection which was made and the system that was followed.

A. VAN DER WEIJDEN, S.M.A.

Erratum

In Father Peltier's article on the Ap. Constitution "Roman Pontifici Pontificis" under 4/ Disputed condition (p. 83) please insert after line 4:

". . . . wife is now doubtfully baptized, the. . ."

The Protestant - Catholic Scandal in Africa

A Possible Solution:

Anyone who has been in Africa for any length of time cannot have helped noticing one very tragic thing. The Protestant-Catholic debate, in all its bitterness, all its hatred, all its venom has been lifted from Europe and transplanted onto African soil. The unfortunate results are apparent, for it can be considered as nothing but a misfortune. The scandal of the Christian Churches has been exposed pitilessly to the simple uneducated eye of the African, and the effect on him must be incredible.

Europe in its history at least had the opportunity of assimilating one Church into its life, its bosom, and becoming in its turn assimilated to, accustomed to that Church, before it was faced with the horrible spectacle of disruption. Africa on the other hand, pagan, unsophisticated Africa, almost from the beginning has been confronted with a two or more headed Christian monster waiting to devour it.

Who has not heard tales of, or experienced personally persecution of both Protestants and Catholics by their opposite numbers? Protestant churches or schools burned down, social ostracization by Catholics; burning denunciation from pulpit, indoctrinated hatred, threats against priests from the Protestant quarter.

The fault, and fault there is, must lie somewhere in between. Both sides must partake of it. No matter where the main fault lies, no matter who is mainly responsible, one thing is certain: the white man, the European missionary has brought hatred to Africa in the name of Religion. In the name of the Christian message of love, we have brought enmity and strife. The good news of the gospel has been transformed into the bad news and rumblings of war. The figure of Christ, the Prince of Peace, has become the stumbling block and the battleground for irreconcilable foes.

My point is this. If up until this time, that is, in the days of the European occupation and overseeing of parts of Africa, the debate has raged with such unchristian

bitterness, what will happen in the days of dawning African independence? When the Africans are left more or less to themselves, what will take place? Does anyone doubt that the struggle will become much more acute and bitter and uncontrollable; or worse, that the entire Christian message will be rejected as untrue, or as of no account by the majority of Africans. If it is true that we European missionaries, both Catholic and Protestant, have brought this struggle to Africa, is it not also true that we have a serious responsibility to try to repair the damage we have done, in this, our last chance in Africa? Must we not seriously consider the possibility of such a reconciliation? Are we going to leave as a heritage to our African priests and pastors and lay people, the hatred and the unchristian feelings and the struggle which we have planted here, however inadvertently? If we do, the only losers will be the African people.

I shall speak of course from the Catholic point of view, but not, I hope, in a way antagonistic to our Protestant brethren. I shall also limit myself to a discussion of those problems concerning the relationship between the Catholic Church and the Lutheran Church. Not that some aspects of the problem might not be applicable to the relationship between Catholics and other Protestant sects, but because what I will discuss is more pertinent to the Catholic Church's relation with the Lutheran Church, which does form a specific problem in many sections of East Africa.

What I am going to suggest is, of course, only tentative, subject to proper authoritative judgement and decision. My small efforts in this article are made only to point out the possibility and feasibility of a Catholic-Protestant dialogue, hoping they will lead to further thought, further discussion, and, God grant, some kind of a solution. And I should point out that my ideas in this article are not new or original, but are based largely on what has already been done in such places as Germany and Holland through movements known as the "Una Sancta" movement under Catholic leadership, and the "Die Sammlung" (The Gathering) group under Lutheran auspices. As I say, my ideas are not original, but merely adapted to the African climate.

I should think that the first thing which should be done would be a kind of rapprochement, an actual meeting between Protestant pastors and Catholic priests here in Africa, to begin the Christian dialogue. I would think personally, perhaps mistakenly, that the actual approach at this time would have to be made from the Catholic quarter. I think it would be possible to begin the dialogue by pointing out the need for such a reconciliation somewhat along the lines I have already mentioned. We could point out the urgency

of such a reconciliation, in these dangerous days in Africa, when we are confronted with common and more dangerous foes, such as Communism and Islam.

To reach a genuine meeting of minds with these men, it will certainly require a readiness and a **good will** on our part, which might at first be hard to acquire. We must credit these Lutheran missionaries with good will or we will never even begin the dialogue. Despite any unfortunate and bitter experiences we might have had with individual pastors, we must be at least willing to concede that on the whole they are good and sincere men. They must be considered intelligent men, zealous men — often more intelligent and zealous than we are. We must remember that Lutheran theologians today in Germany and the rest of Europe and America rank with the greatest and most influential thinkers of our times.

Perhaps this first obstacle is the greatest obstacle of them all. To be willing to meet with these men, to visit their houses and to invite them to visit ours is at times no easy thing. It goes against the grain, and the strangeness of it makes it seem most difficult, if not impossible. But it is not really impossible. We have a lot in common. And it is this common ground that should be stressed in our relationship with them, not the many things that divide us. We often forget that common ground. Theologically speaking, we possess much in our separate fields that would interest each other, if not actually be of help to one another. I think the writings of Fathers De Lubac, Yves Congar, Romano Guardini and Karl Adam would definitely be of interest to many Lutheran missionaries. It would do us or them no harm to lend them such books for their perusal. And as for books of theirs in which we might be interested, we could inquire if they had copies of the "Catholic Reformation" written by a group of Protestant pastors, or some of the other books by Lutheran theologians concerning Catholic doctrines especially regarding the Blessed Virgin. This mutual exchange of books and ideas, and the conversations and discussions which it would engender, would be invaluable in cementing the foundations of a true relationship between us.

What is the value of this rapprochement? Conversion? No! Leaving aside deliberately the possibility of conversion we should look to another goal. I say **deliberately,** because if we use this relationship as a kind of snare in which we intend to trap our Protestant brethren, the whole thing will come to nothing. They would sense this trap, quite understandably resent it, and with the whole force of their being, react against it. We should look at this relationship in another way. We can help the Lutherans and

they can help us. We should encourage them to become more Lutheran, to cling to their true tradition, to return to their heritage. The more they return to their past, the closer they come to us as a body. If we could get them to return to the Lutheran tradition, say, of the time of Martin Luther himself, they would already be part way back into the one, Holy Church.

Could they then escape the fact that they hold much in common with us, and that what we hold in common together was derived entirely from us. Would it be wrong to encourage them in their increasing endeavours along the line of developing the full divine service of the Lutheran Mass? Would it be wrong for us to assist them in their already present and growing interest in the necessity and preeminence of the Sacraments in a Christian life? All this you might say, from our point of view, is a feeble and ineffectual groping in the shadows, devoid of living reality. But you must admit, nonetheless, it is an advance in a true line to the one and undivided Truth and Light which we possess and cherish.

If we were to find among the pagan tribes with whom we work, the skeleton of a sacramental system, would we not rejoice in the discovery, and bend all our efforts to the sublimation and adaptation of this system to the Catholic Church? Would we ignore it, or try to destroy it?

How can we afford to ignore the sacramental system already present in the Lutheran Church — incomplete as it is? Is it not an invaluable basis for understanding between us?

Reverting again to the fictitious example of the presence of a kind of sacramental system in some pagan tribe — and going a step further: if there were such a pagan system, would it be considered **communicatio in sacris**, or heresy or sacrilege or participation in a false religion, to examine that system very closely, to encourage it, to develop it, to lead it gradually to the point wherein it enters the Fullness of Light? Going even further, would it be heresy to say that that fictitious pagan system might just **possibly** have something to offer us in the fuller understanding of our own sacramental system — something we might not have known or fully realized before becoming acquainted with that pagan system? I wonder! The example of pagan initiation rites and the Sacraments of Baptism and Confirmation comes to mind. The idea of vital initiation into a living group is something we sophisticated Europeans have never completedly realized, or have forgotten.

Returning again to the Lutheran question: Should it be considered **communicatio in sacris** or heresy or sacrilege or participation in a false religion for us to examine the Lutheran sacramental system very closely, to encourage it, to help to

develop it, to lead it gradually to the point wherein it is ready to enter the Fullness of Light? Would it be wrong, for example, to help to develop among them the idea of the need for confession which many Lutherans actually feel themselves today? Would it be shocking to think that they might then develop an actual system of auricular confession, which we could only consider hopeless and useless and invalid? Direct participation on our part in the actual creation of such a thing would of course be out of the question. But what of the more subtle participation of our inspiration and encouragement?

Would it be heresy to say that perhaps the Lutherans could contribute something to our own better understanding of confession and the Sacrament of Penance? I think not. Martin Luther was a great man. He had to be to accomplish what he did. He had valid insights. He succeeded in putting his finger on the sore spot of the christian soul of his time. We as Catholics cannot agree with his solution to the problem — but we cannot deny he truly saw the problem. Other Reformers like Calvin also had valid insights. What Catholic theologian of his time saw the evil of sin and the necessity for penance with such clarity and vehement conviction as Calvin did? So much is this so, that this conviction overwhelmed and distorted Calvin's views on other subjects.

Might it not be possible that we Catholics have become very casuistic and pragmatic and lawyer-like in our appreciation and use of Confession, and have lost to some extent the full meaning of sorrow in relation to Penance? Might it not also be possible that Lutherans could contribute in some way to our own better understanding of the subject? I think it is quite possible.

Would it not be to our advantage and to the Lutherans' advantage to stress the one Sacrament we really have in common—Baptism? Might we not learn something from the Lutherans about the necessity of penance and sorrow in connection with Baptism? Could they not learn much from us as regards Baptism's being an incorporation in Christ, an incorporation in the Mystical Body of Christ, an incorporation in the Church of Christ. It is obvious where that would lead us.

Having established a kind of understanding with these Lutheran missionaries on theological matters, it would be easier to continue on in mutual cooperation along more practical and day to day matters. The possibilites are numerous. I would only suggest a few for consideration.

Places of worship: there are many places such as huge plantations, farms or schools where there is a mixed group of Catholics and Lutherans. Often in such places there are not

adequate accommodations for religious services for either group. Little huts often serve as churches for both groups, huts that are not suitable or worthy either for the divine sacrifice of the Mass of Catholics, or for the services of Lutherans who are worshipping the one, true God according to their own lights. If it is a case of a huge plantation or farm, quite understandably the owner of the estate is reluctant to build two adequate churches, one for each religious group. This would be highly costly, and in case other religious groups besides the Protestants and Catholics appeared on the scene demanding equal accommodations — quite impossible.

It is often the case today that on such plantations the Catholic and Lutheran groups go on holding their services in separate but equally inadequate hovels — meanwhile hating each other, vilifying one another, fighting one another from a distance. Let us just suppose that a few years from now some trained Communists appeared on the scene in any such plantation. Is it difficult to imagine what would happen, who would become the dominating influence on that same farm?

Let us leave aside the plantations where there is a resident priest (certainly a rare case) or where the Blessed Sacrament is reserved. Let us consider the much more normal case in which a priest visits such a plantation periodically or only very rarely. Would it not be better in such a case to join with the Lutherans in asking together of the owner of the estate that he build a decent, adequate church that would be used by both religious groups according to a fixed schedule?

Would not this bring the two groups closer together? I think it would enable them to cooperate in such a way that they could then look after the welfare of the plantation workers together, and really, in an effective way, take care of those people who have become the vagrants and the outcasts of modern Africa.

The same thing could be done in schools, especially Government Schools, whose pupil population is made up of Catholics and Lutherans. It would be a good thing for Catholics and Lutherans together to remind the Government that we do not believe in educated pagans; that religion plays a vital role in school life and education in general. Similarly local native courts could be used by both groups if there is no church nearby.

Let us go a step further. The Lutherans, both here in Africa, and in Europe since the time of Martin Luther himself, have been great proponents of the vernacular. Perhaps we Catholics have been a bit slow in recognizing the value of the vernacular in our own services. Practically among every tribe with whom they work, the Lutherans are ahead of us in

translating into the native dialect such things as the Bible, the life of Christ, other religious books and hymnals. I think it would be very profitable for us to ask them to let us borrow their translations for our adapted use. What could we offer them in return? The unquestioned beauty of the Gregorian melodies which they often admire from a distance.

If we have a diocesan newspaper we could invite them to submit guest articles on matters of interest to all of us, subject of course to our editing, and we could hope for the same courtesy from them. Reciprocal editing, you might say, would destroy the purpose and value of the whole idea. But this very thing is done in German and Dutch Catholic and Protestant papers with great success.

In schools where current and past history are taught, we could set up boards made up of Lutherans and Catholics to examine the text books and matter to be taught, to see at least that all unfair and hateful statements are eliminated, and that the presentations in school would be as objective as is humanly possible. Would we have anything to fear here?

Think of the whole problem of education, and the supreme and united effort necessary to maintain Christian schools. Think of the rising labour problem, the phenomenal appearance and growth of the unions. Think of the living conditions and housing shortages in the towns, and the monopoly of housing facilities already acquired by the Islams in some sections. Think of juvenile delinquency and prostitution rife in the urban sections. Think of the demoralizing and deteriorating effects of alcoholic drink on the African — the damage, the havoc, the destruction it has brought to whole segments of African tribes. * Think of the need for intelligent guidance and leadership in the swelling movement for independence and self-government. It has been established rather recently that great sections of the African people think that independence and self-government have nothing to do with Christianity — and that Christianity is rather opposed to both ideas. Many Africans believe that independence and self-government are tied up exclusively with Mohammedanism. * *

I could go on and on giving examples of the opportunity for cooperation. In our dialogue with the Lutherans there are many points of doctrine upon which we could never agree at this stage. We could leave all these aside

* This can serve as an illustration of the possibility of intelligent and honourable compromise and cooperation. While Lutherans may believe that drink is evil in itself, and we do not, at least we can set aside that difference in opinion and agree that the way Africans generally use alcoholic drink is evil — and something should be done about it.

* * "The Means By Which Islam Has Been Propagated", a paper put out by the White Fathers after extensive study and survey.

for the time being. We should not stress our differences when dealing with the Lutherans. These differences are there for all to see without any difficulty. What we should stress in dealing with them are those points on which we do agree, those matters in which we can cooperate and work together. If a person should say that there are no such points on which we can agree and cooperate, then I would say that person is lacking that minimum amount of good will that is necessary for accomplishing anything worthwhile.

We missionaries, both Protestant and Catholic, have long been the butt of the scorn and ridicule and criticism of colonists, European farmers, government officials, white hunters and tourists for what we have done to the simple Africans, how we have ruined them — how we have divided them among themselves. Intelligent, good-willed cooperation between Catholics and Protestants in all these matters would be a burning answer to our critics. But better still, and more important, this more unified approach of Christianity would be less disruptive to the African, and in the final analysis, immeasurably more beneficial.

Pope John XXIII has called an Ecumenical Council for the near future with this unity of the Churches as its very aim. We might be tempted to sit back and say, "Aha, this is very interesting. Let us see what Rome will decide and effect in this Council" — as though the Church were some strange creature with just a head and no members. If it were just to be Rome deciding the whole matter, it would not be an Ecumenical council — that is, pertaining to the whole inhabited world, the entire Church. The entire Church does not just mean Rome. It also means us and Catholics in every part of the world. The entire Church is a living, thinking Body, made up of living, thinking members. It might help us in beginning to understand what the Church believes and teaches Ecumenically, if we first understand what we believe. The teachings of an Ecumenical Council should be representative of the entire Church. We here in Africa are part of that Church, and while at the present time our contribution to any Ecumenical Council might be very modest, that fact should not prevent us from making our contribution.

Our effort here in Africa towards an effective dialogue between Catholics and Protestants, and the Ecumenical Council to be convoked by Pope John XXIII, one effort local the other universal, would both in their own different ways, be a striving to attain that unity for which Christ so eloquently prayed on the night before He died; that unity, which is perhaps the greatest mark of the Church; that unity which as Christ Himself pointed out, in its own apologetic way, is one of the most powerful

demonstrations of the truth of the Christian message.

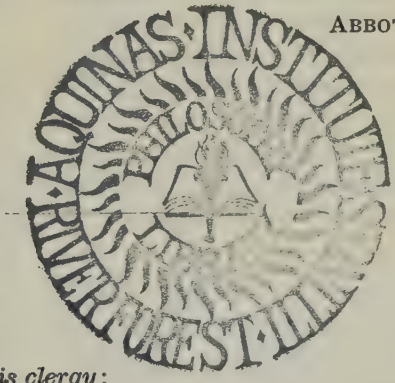
"And not for them only (the Apostles) do I pray, but for them also who through their word shall believe in me. That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; **that the world may believe that thou hast sent me**" (John 17: 20-21).

If there ever was a time when it was urgent that the world, and especially Africa, should believe just that, that time is now.

VINCENT J. DONOVAN, C.S.Sp.

"... It would be a very incomplete concept of Catholic activity in the mission field to think only of the salvation of individuals; such is not directly our work as missionaries. The establishment and building up of the Church is our work... The Church progresses as a conquering power, not as one who goes about merely to capture individual souls. The salvation of souls is a very definite kind of work; it is salvation through the Church; let the Church be established and souls will be saved."

ABBOT VONIER.



Cardinal Siri of Genoa to his clergy:

"We know very well that it is easier to ask of many priests **heroism** than **method**; we know that method is often more valuable to God than heroism and that, when it weighs heavily and gives no pleasure, method is **great heroism**".

(FROM "TRUTH AND CHARITY")

Missionary Approach to Pagans

In two previous articles an answer has been proposed to the question: what is a missionary? A consideration follows on some of the things which the missionary does by reason of his special vocation.

3. MISSIONARY PRESENCE

The hour of Grace arrives for a pagan people when the missionary arrives in their midst. For he is the ambassador of Christ; he is the chosen instrument and official dispensor of God's salutary graces. He himself cannot fully comprehend the immensity of power which has been entrusted to him. Yet, when we consider the meaning of the priesthood and the special missionary vocation, we cannot doubt but that the very presence of a priest among pagans must have some profound, magnetic, and salutary influence touching the souls of the pagans.

These supernatural and incomprehensible influences are indispensable at the beginning of every mission to pagans. A missionary must be present for and among the pagans before there is even a plan for the establishment of the Church in the particular area. So we see the place of the itinerant missionary. Even before any conversions or permanent establishments are made, the way is being prepared by the priest and his daily Mass among the pagans. Such was the work of Saint Francis Solano, the great Franciscan missionary among the nomadic Indians of South America. He travelled from village to village; just conversing, joking and making friends with the elders; singing, dancing and playing games with the children; always waiting patiently, and watching carefully, for the precious time and opportunity of evangelization.

While Saint Francis was thus actively present among the pagans, like Father Ricci in China, Father DeRhodes in Indo-China, and Father DeSmet among the North American Indians, he was establishing his reputation. This is the key to missionary success. It is when the missionary has acquired a good name that the stage is set for his work among pagans. So Bishop James E. Walsh of Maryknoll explains the matter:

> "In an average mission he is one man sent to half a million people scattered over an area fifty miles square. He does not and cannot

see them all; but they can and do see him. Being a lone foreigner, he is a marked man. Some judgment is going to be passed on him. If the few who actually meet him in the ordinary course are impressed by his courtesy, patience, kindliness, helpfulness and charity, the news is going to be passed along to their uncles and their cousins and their aunts. If he is consistently so, the repeated good impression will gain momentum as it goes, like a snowball rolling down hill, until it has reached isolated hamlets and odd corners.

If, on the other hand, the importunate calls of his exigent pagans find him worrying about his own comfort, or his clerical dignity, or his national prestige, or any other private idol, so that he fails to forget himself in order to think of his opportunity, then he looses the golden chance to achieve his very best stroke of mission work by enhancing his truly precious reputation.

It is when he has acquired a good name that the stage is set for his work among pagans. Pagans do not flock to him for no reason. They do most of their flocking when they need help. Fortunately, this is with them a fairly chronic condition; but even then they will flock only to somebody whom they have reason to look upon as a possible source of assistance. In these circumstances, the missioner is often one of their first considerations; and naturally the die is cast for or against him on the strength of the impression that has gone abroad concerning him. His reputation is thus the real missionary, and fortunate is he who is able to obtain and maintain a good one..." (1)

Once the missionary has obtained a hearing through his good reputation, he has started to work on the actual foundations of the Church which is to be established. This Church, let it be remembered, does not consist of brick and mortar, nor even of statistics for annual reports; but of sinful human beings in need of redemption through love.The love of Christ works through the the hearts of the pagans a salutary love. As salvation was won for all men through an act of love, it is only through love that this salvation is communicated to each man individually. The minimum manifestation of love demanded by the missionary will be a constancy of forgiveness for the faults of his people, a constancy of patience with their incomprehensible ways, and a constancy of sympathy with their needs of body and soul. But missionary love goes further still.

The missionary must make real friends among the pagans. He can evoke true friendship only to the extent that he offers it. Acting friendly is not enough; nor is merely ontological or supernatural friendship an adequate bond between priest and pagan.

Real, concrete human friendship is needed; the kind which is a valid human experience of all ages and

(1) Description of a Missioner (Maryknoll Bookshelf) page 16.

all places; the kind which overlooks and even excuses the faults of the friend. Does not the true friend see his friend as the friend sees himself, and not merely as aquaintances see him from the outside? We all know some missionaries who have this view of their people. "The people will do anything for Father", we say. He in turn is ready to suffer anything for them; and they know this. Notice too how quick this Father is to defend his people when we criticize them. For even their most obvious faults he has some explanation, if not an excuse. Such relationships are the first stones in the foundation of the Church which is to be established.

Regarding this relationship, the first missionaries among pagan peoples, while they have to experience many discouragements and may see very little in the way of results, have certain circumstantial advantages over the missionaries who will come after them. It must be admitted that, by force of circumstances and perhaps through no fault of their own, the second generation of missionaries are often far from their pagan people; and sometimes even far from their Christian people. Unlike the first missionaries, they need not depend upon the people for food, shelter, guidance and patronage. They are not close to the people. Their focus of attention, at any rate, is on the Christian Community, and not the pagan masses. Indeed, they are sometimes even heard speaking contemptuously of the pagans.

Moreover, man's genius for establishing his own characteristic way of life wherever he settles, and of making that life progressively more comfortable, begins to manifest itself and tends to isolate the missionary from the pagans. A psychological barrier thus arises between the missionary and the pagans. This seems inevitable. Perhaps this is why some missionaries appear to have conceived a positive dislike for their people; and why they are so obviously frustrated in their missionary vocation. Anyway, it explains why it is always the first missionaries, and not always their successors, who are so deeply loved and so long remembered by the people. By force of circumstances the first missionaries are always closer to their people. As a psychological exigency, as a condition of their being able to remain among the people, the first missionaries have had to learn to see the people, not merely as they are, but as they appear to themselves. The later missionaries, living further from the people, tend to see the people, not as they appear to themselves, but merely as they are. This naturally is a less sympathetic view; and the people are aware of it.

Often a conscious and sustained effort of will and of imagination may be required if the missionary is to maintain the sympathetic attitude which is so essential in his relationship with the people to whom he has been sent. Gentleness, patience, forgiveness, are the watchwords. He should be grate-

ful for the occasional reminders of the fact that he is a servant of his people, and reflect on the meaning of the word servant which Saint Paul used to characterize the missionary vocation. In Saint Paul's time this word meant nothing more than a slave who got neither pay nor thanks for his troubles. Although the Gospel is to be preached to every creature, the missionary should not expect too much. Some will believe and be baptized. Some will not believe and be condemned. Failure is as much a part of this work as success, and should be expected even more frequently. The Church is as much for sinners as for saints, as much for pagans as for Christians. "With infinite patience," writes Abbot Vonier, "God prepares for the future generation of fervent believers, bearing with longanimity the men and women of heavy heart and dull understanding who may be the fathers and mothers of whole nations of saints." Not only great patience, but also much forgiveness—till seventy times seven and more!

So we see that the evangelization of pagans demands that a missionary be among the people even before there are any actual conversions or establishments. But he must be present in an active manner and a sympathetic manner. He must be there, not merely because 'the lofty message which he bears is worth the effort and the hardship demanded by his presence among the pagans; but also because the people themselves are worth it all in the sight of God, and in the eyes of the missionary himself who sees his people as they see themselves.

This is not any new idea among missionaries. It has been repeated often; but it cannot be repeated too often. Generations of missionaries in Africa have been inspired with this attitude since the time of the Venerable Libermann who left this thought in his legacy to the Holy Ghost Fathers:

> "Do not judge according to what you have seen or have been accustomed to in Europe. Divest yourselves of Europe, its customs and mentality. **Become negroes with the negroes, and you will judge them as they ought to be judged.** Become negroes with the negroes, to train them as they should be trained, not in the European fashion but retaining what is proper to them. Adapt yourselves to them as servants have to adapt themselves to their masters, their customs, tastes, and manners, in order to perfect and sanctify them, to raise them from their low level and **transform them slowly and gradually into a people of God.**" (2)

EUGENE HILLMAN, C.S.Sp.

(2) The Spiritans (Duquesne University) page 175.

The Problem of the Church Tax Reviewed

THIS MAY APPEAR to be a refutation of the article written by Father De Reeper in the January issue of this review. However, that is not the intention of this article. Rather, it is a reviewing of the problem. But, it must be said that Father De Reeper did not make it clear whether he is discussing the problem of the Church tax as one outside the confessional or as one in the confessional, or, more exactly, as one in the external forum or as one in the internal forum. This distinction seems to be necessary in order to get a clearer answer. —

I. TO BE SETTLED IN THE CONFESSIONAL.

The question is whether, in the external forum or in the internal forum, priests may licitly follow the practise and policy, now prevalent, of refusing Penance to those who have refused to pay the Church tax. It appears that **this policy is illicit, if it is in the external forum.** The problem of the Church tax is one that cannot be settled **except in the internal forum or more explicitly in the confessional.**

It would seem that the obligation to support one's priests is an obligation imposed publicly, but that the fulfilment of it is a private matter. Thus, it is in the internal forum. The internal forum regards matters of conscience of a private nature and need not be merely 'in the confessional' (sacramental), but may be extra-sacramental in the form of a **private** conference that must remain private. It must be always kept in mind that, in the internal forum, we must always 'keep our mouth shut' and 'our typewriters silent'. We cannot divulge anything, whether it be discovered in the sacramental internal forum or in the extra-sacramental internal forum.

In this article we aim to show that the problem of the Church is one that is to be solved **in the internal forum only.** We also aim to show further that the problem is more explicitly one to be solved in the **sacramental internal forum.** The statement of the Council of Trent concerning tithes will be discussed together with the reply given to Bishop Stam and statements of Father De Reeper himself. Furthermore, 'ad hominem'

arguments will be used and discussed.

1. The Statement of the Council of Trent.

> "Those who fail to pay their tithes should be excommunicated and are not to be absolved from this offence till they have made full restitution."
>
> (Conc. Trid. Sess. 25, C. 12)

It must be agreed that the second clause 'nec absolvantur' is not meant to indicate a separate specific punishment apart from the excommunication. This is rather obvious from the use of the word 'nec'. The second clause is rather a result of the first. It is very intimately connected with the first, so much so that it seems almost impossible to disconnect the one from the other. Thus, it would seem that when the Codex abrogated the first clause, it had to abrogate the second clause as well, unless the Codex made a new law embodying this second clause. Apparently the Codex has not done so. For this reason we can say that the ENTIRE statement of the Council of Trent has been abrogated. It is merely historical, showing us how severe the Church had been lears ago to those who refused to pay the tithes.

However, let us presume for the moment that this second clause is available as a permissable sanction or punishment, as Father De Reeper seems to maintain. Those who follow the Church tax system in its present form would say that those who refused to pay the Church tax are not to be absolved. This implies that a judgment is to be made. It would seem to imply further that the judgment is to be made in the sacramental internal forum since absolution is given in the sacramental forum, not in the extra-sacramental forum. Thus, it would seem that **it is a matter for and in the confessional.** We do not deem it worthwhile to show in detail that it is a matter for the internal forum only, because it seems rather obvious that it is not in the external forum, it being a private matter of conscience.

2. The Reply to Bishop Stam from Propaganda.

First of all, let us make it clear that this reply could not be used by others than the priests in Bishop Stam's jurisdiction. The reply was particular in nature, having been given to a particular bishop for a group of particular priests of this jurisdiction. Such responses have force in the particular place only. Concerning the authority of the Roman Congregations Noldin says: "Ergo decreta particularia eorumque vis obligatoria ad similes casus aliorum locorum vel personarum per se non sunt transferenda, praesertim quia decreta particularia res-

piciunt particulares circumstantias eorum ad quos diriguntur."

(Noldin I p. 142, n. 155, 2)

This reply given to Bishop Stam was a particular response for a particular place and as such could not be used in other places, as has been pointed out. Let us go a step further and say that it was given for particular circumstances. Perhaps, due to the peculiar circumstances of the time, it was lawful to follow the practise of refusing Penance in that particular jurisdiction, basing oneself upon the reply given to the bishop. But that was twenty-two years ago (1937). Can it still be maintained that the particular and peculiar circumstances that prompted Bishop Stam to inquire in 1937 are the very same now in 1959? If the conditions are the same now in 1959 as they were in 1937, it may still be licit for the priests of that particular area to postpone or refuse Penance. But, if the conditions are **not** the same (and this seems most likely), it would seem that the particular response given to Bishop Stam no longer has force since the particular circumstances warranting the reply in 1937 are no longer present in 1959. This being the case, it would seem that, in the present diocese formerly governed by Bishop Stam, the practise or policy of refusing Penance is **illicit** in 1959, if such refusals are done outside the confessional.

It is true that it is not clear from the reply of Propaganda that it is a matter for the confessional only. However, whether Bishop's priests could do this outside the confessional or in the confessional has no apparent bearing on the Church tax problem as a 'general practise' today, and this for two reasons: a) it was a particular response; b) the conditions and circumstances of today are certainly not as difficult as those of 1937.

3. From Statements of Father De Reeper himself.

In his recent article in the January issue of this review it is not clear that Father De Reeper is treating this problem as one outside the confessional or as one in the confessional. However, in his book "The Sacraments on the Missions", he treats this problem of the Church tax specifically in the section dealing with deferring absolution. He says: "It is up to the priest to form his judgment, in the confessional, about the moral guilt and the contumacy of his penitent and accordingly either to defer absolution or to grant it." (Sacraments on the Missions, p. 424, n. 4).

Again, in 1952 Father De Reeper wrote an article for the publication 'WORLDMISSION' on the subject of the Church tax. The final words of that article were: "It may seem superfluous to add that the ordinary place and occasion to judge about the moral guilt of a

person and about his 'contumacia' is in the confessional."
(*Worldmission,* Autumn 1952, p. 318)

Perhaps it would not have been superfluous to have added these words to his recent article. There are places where the Sacrament of Penance is still being refused outside the Confessional (i.e., in external forum) to those who have refused to pay the Church tax. Since Father De Reeper, without making any distinctions, has apparently approved of the liceity of the practise of refusing Penance to those who have refused to pay the tax, there may be some priests who will continue (erroneously, however) to follow the practise outside the confessional, basing themselves on Father De Reeper's recent article. They would be acting illicitly.

Presuming that Father De Reeper is of the same mind in 1959 as he was in 1952, we can say that we are in accord in our conclusion, i.e., that **the problem of the Church tax is a matter of the confessional. To postpone or to refuse penance outside the confessional is illicit.** All must be given freedom of approach to the confessional. Once inside the confessional it is up to the individual priest to make his judgement.

II. THE REFUSAL OF ABSOLUTION IN THE CONFESSIONAL.

The question now arises whether, in the confessional itself, absolution can be refused **in every case indiscriminately** to those who have refused to pay the Church tax. Truly, the answer to this question is left to the individual priest who must, as far as possible, put aside any prejudicial sentiments and act as an unbiased judge.

For the sake of clarity, perhaps it would be better to ask ourselves a few pertinent questions first. Perhaps the answer to the Church tax problem may be found in the answers to these questions.

1. What is the gravity of the obligation of this precept?

2. What is the gravity of the sin committed by those who refuse to pay the tax?

3. If it be a mortal sin, what course is to be followed?

4. If it be a venial sin, what course is to be followed?

5. Is an injustice done? If so, what is the nature of the injustice, and what are the consequences?

1. Gravity of the Obligation.

All moralists and canonists agree that the obligation to support the Church and her ministers is a grave obligation. All agree that it binds in conscience. There can be no dispute about this. Likewise, they agree that it is an obligation in justice. However, it is very vague as regards what particular form of justice is involved. However, we can safely

state that the obligation to support the Church and her ministers is a grave obligation of justice, binding in conscience.

2. Concerning the Gravity of the Sin.

Whereas the gravity of the obligation is certain, the gravity of the sin committed by those who refuse to pay the tax is not definite.

"Quamvis hoc praeceptum certum sit et per se sub gravi obligat, gravis tamen peccati propter omissum hocce subsidium non facile arguendi sunt fideles, nisi subsidium sine justa ratione negantes causa sunt, ut sacerdotes egeant vel ceteri fideles nimis graventur" (Noldin II, n. 715,3)

"The fifth precept of the Church obliges the faithful to support their Church. It is an obligation of justice to provide for the needs of God's ministers, and, hence, in itself a grave obligation... while their obligation is a grave one, we would not condemn anyone of grave sin who neglects to contribute his share, unless the clergy would thereby suffer want or other parishioners be greatly overburdened." (Jone p. 281).

As may be noted, Noldin and Jone treat the matter in a conditional fashion. Their treatment of it is the common one given by other moralists. They agree that the gravity of the sin depends upon the gravity of the harm done. Thus, a criterion or yardstick must be had. If a priest is forced to 'cut down' on his expenditures because of the failure of a Christian to pay the tax, then that Christian would commit a grave or mortal sin. However, if the priest does not really miss the few shillings, but can continue his ministry and way of life as if nothing had happened, then it would be a venial sin on the part of a Christian who refused to pay the tax.

3. When Refusal to Pay Constitutes a Mortal Sin.

As we have just said above, if a Christian, by his refusal to pay the tax, has unjustly and actually and really placed the priest in want, such a Christian fails gravely. If, after reasoning with such a penitent, the confessor cannot remove the contumacy on the part of the penitent, the confessor can and should refuse absolution.

4. When Refusal to Pay Constitutes a Venial Sin.

The case just mentioned above is most obvious. However, it would seem that this is not the normal case. Probably it would be one case out of a thousand. The **normal case** seems to be that the priest **does not really and truly suffer want or harm** because of the refusal of a few Christians to pay the tax. **The normal case**

would be that the refusal to pay the Church tax would constitute a venial sin only.

This being the case, could a confessor refuse or postpone absolution? If a confessor were to postpone or refuse absolution in such cases, on what grounds would he be able to do so? To say that such Christians are unworthy and indisposed would be the only apparent argument. However, on what account would such a Christian be so unworthy and indisposed that refusal or deferment of absolution would be warranted? Does the fact that he has committed a venial sin constitute him as unworthy and indisposed? This hardly seems possible. Again, is it that he does not have the true sorrow for the sin? Or, is it the fact that he does not have the right intention of amendment? All this must be examined.

It is true that a venial sin is not forgiven if the penitent is still willing to commit it again, since there is no true sorrow for it nor is there the purpose of amendment. However, sorrow for venial sins need not be universal, nor must the purpose of amendment be universal. If true sorrow and a purpose of amendment were elicited for at least one venial sin in the confession, the confession is valid. The confessor is then obliged to give absolution, fulfilling his part of the contract implicitly made when he consented to hear the confession. Thus, it would seem illicit for a confessor to refuse absolution on this account.

5. The Injustice Involved.

There now remains the problem as to whether injustice has been done, and, if so, what is the nature of the injustice and of the reparation to be made.

All agree that the priest has a right to his sustenance, and the faithful have the duty to contribute towards it. Thus, Christians who refuse to pay the Church tax are violating the right of the priests. They are doing an injustice to them, for injustice is a violation of the strict right of another against his reasonable will. As such, it can be said that such Christians are violating commutative justice.

Commutative justice is violated either by wrongful possession of another's goods, or by unjust damage or harm. It seems rather obvious that, in cases of refusal to pay the Church tax, commutative justice is not violated by wrongful possession. Thus, it must be by unjust damage.

In all cases of unjust damage or harm, in order that there be a clear obligation of restitution three conditions must be fulfilled and these simultaneously: a) the harm must have ensued in point of fact; b) the act must be the real and effectual cause of the damage or harm; c) the act must be deliberately and consciously unjust.

In the cases of those who have refused to pay the Church tax, it must be admitted that an injustice has been done to the priests. A right of the priests has been violated. To what extent this right has been violated would vary. However, **in the normal case, the priests actually suffer no real harm.** Thus, it would seem that one of the essential conditions is lacking.

For the moment, however, let us presume that slight harm has been done to the priests. Noldin maintains that, if a person has brought about slight harm only and with slight fault on his part, such a one is bound sub levi to repair the damage done. However, he says: "Existit ergo obligatio etiam parva damna reparandi; attamen non potest urgeri sub denegatione absolutionis."

(Noldin II p. 411)

If absolution cannot be denied to one who is obliged sub levi to restitution or reparation, a fortiori must it not be denied to one who has no obligation to restitution. In view of this, it seems that it can be maintained that, even in the confessional, the priest cannot, in the normal case, licitly refuse or postpone absolution to one who has refused to pay the Church tax.

p. 318)

True, Canon 2349 states: "Those who refuse to make contributions which are legally due according to canons 462 par. I and 1507 shall be punished in the prudent discretion of the Ordinary until they comply with the law." However, as a 'practise' and in every case the remedy does not seem to be the refusal of confession or of absolution. What the remedy is, is difficult to say. But a remedy must be found since Social Justice is also at stake.

In brief, viewing the stage of development in the Missions that has been reached, seldom is there the possibility of a grave offence in this problem of the Church tax since the tax is of itself not a grave amount. Thus, no one can or should be denied the Sacraments on account of remissness in the matter of the Church tax since it is a venial matter only.

Without a doubt, there will be many who disagree entirely with the conclusions of this article. However, let all of us take to heart the pointed pastoral recommendation of Noldin: "In colligendis fidelium subsidiis sacerdotes ea sedulo cavere debent, quae ipsos in suspicionem avaritiae coniciant, fidelibus religionem reddant odiosam, acatholicis vero contemptibilem."

(Noldin II p. 655 nota)

What words could be more fitting, especially in these troublesome and changing times.

STANLEY OTTO, C.S.Sp.

Answer from Father de Reeper

I thank Father Otto for his welcome reaction to my article on Church Tax. It is a controversial matter, as we all know, concerning which we must be very careful. It is not my intention to answer his article step by step. I would only think it useful to draw his attention to a few points.

It is clear from my article that I am not quoting the Council of Trent's statement as a policy to be followed now, but merely to indicate the grievously serious character of the refusal to pay Church taxes, according to the mind of the Council. Our mind may have changed concerning these matters, but that does not mean to say that also the character of such a misbehaviour has changed. In the confessional the confessor will have to make up his own mind what attitude to take towards his penitent concerning this matter. He is the judge there. If he deems it useful he is entitled to POSTPONE absolution. We know that according to reliable authors it is allowed to defer absolution, even in the case of a disposed penitent; much more so in the case of a doubtfully disposed penitent. (cf. Davis, Moral and Pastoral Theology, III, p. 277; Coronata, De Sacramentis, I, n. 369; Noldin, Summa Theologiae Moralis, III, n. 392, 2°)

Concerning the changes which have taken place in Africa since 1937, Bishop Stam's time, we all know them. I am not aware what policy is being followed there now. I do know, however, that in West Africa, Cameroons and Nigeria, this policy of demanding from the Christians that their Church taxbook is up to date in view of their receiving the sacrament of confession is still being followed. It looks like the application of Kirchen-Steuer, imposed by the state in Germanic countries, thus exonerating the Church from the onerous duty to demand it from her faithful. I would not like to condemn the bishops of the West African dioceses for approving this policy, neither the Apostolic Delegate for permitting it. No doubt they have good reasons for allowing it to continue, and although we would personally not feel inclined to introduce it into our own missions, still we must have an open eye for such policies and try to visualise the good reasons which may have prompted the introduction of such policies elsewhere.

J. DE REEPER

A Dynamic Pope (1)

ONE CANNOT but admire the surprising activity of the Holy Father. In fact, His Holiness John XXIII does not allow himself a day of rest. Not content with consecrating a considerable part of his days to private and public audiences, he appears in the City itself for official functions frequently, often more than once in the same week. His ecclesiastical, military and civil personnel is continously on the go. In the apartments of the Camerlingo there is no longer the calm that prevailed in the preceding years, but a feverish activity: the ceaseless buzz of the telephone, the comings and goings of secretaries and officials, orders sent out to the offices of Vatican City which must see to the transport services and escort the dignitaries of the Papal Suite:—a beehive brimming over with activity. The pontifical masters of ceremonies have hardly any rest and it is hard for His Excellency Mgr. Dante to find some time for the Sacred Congregation of Rites of which he has become Pro-Secretary. New ceremonies have to be organized and arranged. The Holy Father took part in the Stations ceremonies on the Sundays of Lent which created problems of protocol and of liturgy not encountered since the time of Leo XII 1823-29. The Holy Week ceremonies in the Lateran, in the H. Cross of Jerusalem and in St. Peter's saw unaccustomed splendour. Even at St. Paul's outside-the-walls on Palm-Sunday the Pope wanted to do the blessing of the palms and the procession himself, so that his basilica on the Ostian road should have a fair share of his attentions for the paschal festivities. It goes without saying that the presence of the H. Father guarantees a very big attendance indeed. To stimulate the devotion of the faithful is the main reason why His Holiness takes part in these great ceremonies. Bringing in his wake the glittering group of prelates and dignitaries who make up the official papal suite, the Pope thus brings into the Stations of Lent and into the Major Basilicas a group of personages whose purple, violet or gold of the uniforms display a magnificence but seldom seen at the traditional office. The Romans, moreover, have responded to these papal initiatives enthusiastically. Thousands followed the penitential processions, led by their Pastor, bare-headed, in the piazze and streets of Rome. The day

(1) From *Revue du Clerge Africain*, mai 1959; we are grateful for its Editor's kind permission and for the helpfulness of the author and the translator (*Fr. L. Degenhart, Rome*). Ed.

after the ceremonies in the Station "Santa Maria in Dominica" where he had started this custom, we were able to hear from the mouth of the H. Father himself his reflections on the success of the initiative: "The Popes were practically closed in the Vatican from 1870 till 1929, but we want to profit by the recovery of our freedom to encourage the devotion of the people and we do hope that the faithful will be encouraged and attracted by it."

It is with the same pastoral intention that the H. Father is organizing the Synod for his Roman diocese. It was announced to the people of Rome on January the 25th and will be held this same year. The higher commission has already been appointed and has taken up its duties under the direct chairmanship of the Sovereign Pontiff himself. Various problems of the apostolate will have to be brought into relief, problems presented with particular acuteness because of the huge expansion of the City (in Rome they speak now of a population of 2.000.000.) In the every day manifestations of christian life as well as in the liturgical cult a great many things have to be improved upon or corrected. With a view of good discipline a whole diocesan legislation has to be reviewed and enforced and more uniformity among the parishes has to be established. The city is divided into almost 150 parishes, half of which are in the hands of religious orders because of the insufficient number of diocesan clergy. That explains why some religious have been asked to sit on the synodal committee to smooth out the difficulties springing inevitably from the variety of liturgical and apostolic traditions dear to the great orders.

The diocesan synod will serve as a kind of prelude to the more solemn sessions of the Oecumenical Council which will be held in Rome as soon as the enormous preparatory-work has been finished. It was also on January 25 (the conversion of St. Paul) that the H. Father announced to the christian world this great event which will be a milestone in the life of the Church. The Vatican Council had never been brought to its natural conclusion. Quite a number of new problems have arisen during the intervening ninety years, and the Pope would like to find the answer to them through a council. Without being complete one could mention for example the biblical and liturgical fields with the eminently pastoral note they have acquired above all since the initiatives of Pius X. The re-union of the dissident christians, both orthodox and protestant, will also be considered in the light of the efforts of approach which the Church has constantly encouraged and which parallel movements on the other side have made and ascertained in a spirit that can justify some hope for the future.

The Pope also alluded to the undertaking of the canonists to publish an oriental code and to make up-to-date the code of the Latin Church which, in the course

of 45 years, has been perfected on the plane of jurisprudence and completed in fields where the legislation has been more amply defined.

All this means that the entire Roman Curia has been mobilized. It is not only the S.C. of the Council that is to contribute. Every dicasteria will have to present its observations and make its contribution to the common work concerning either doctrine (H. Office, Cong. of Studies, Biblical Commission) or discipline (Sacraments, Religious Orders, Rites, Consistory) or more especially the problems which concern the orthodox (S.C. of the Orient). The missionary world will cooperate through the S.C. of the Propagation by studies of methods and of the apostolate: local clergy, establishment of the hierarchy, religious orders, formulas of adaptation and of organisation.

The presence at Rome of several Curia-Cardinals recently created will guarantee to the different commissions directors of high authority and indisputable competence. Whether coming from the ranks of the Vatican diplomats or from the Roman dicasterias, these prelates of great experience will have their comments to make on all the problems to be brought to the notice of the Fathers of the Council.

It will not be a small matter to bring together in Rome all the ecclesiastical dignitaries who have a right to take part in the supreme assembly of the Church. There are about 1.500 residential bishops and prelates "nullius" having quasi-episcopal jurisdiction. If the titular-bishops too were invited, this number would increase by another 1000. Add to that the superiors general of all the exempt orders and exempt congregations of religious clerics and we have an idea of these assemblies, to which must be added an imposing number of theologians and consultors for purposes of consulting. Even if one takes into account that preparations have already been started during preceding pontificates, it will take two more years before the Council can be summoned in fact.

One can imagine the amount of personal work imposed by such preoccupations on the H. Father himself to whom the studies of all the preparatory committees have to be submitted. Doubtless the Pope has many and competent collaborators but all the time which the Sovereign Pontiff sets aside for personal work and study will be entirely taken up. His strong constitution allows him to follow buoyantly a way of life that would frighten younger people; like his worthy predecessor he has a great capacity and power of work and has that excellent gift of going at once to the essential. His charming facility of stimulating and encouraging promises also that all those who surround him either in the Sacred College or as officials of the Congregations will work to the best of their ability. He has to pursue at once two correlated activities: the direct government of the Church and that which the

Christian people expect of their pastor. That is why the Pope, besides audiences where cardinals, bishops, prelates of the Curia and diplomatists come one after the other on official matters, has given the Camerlingo the broadest directives to receive pilgrims and groups of every social class and nationality. The daily audience in the morning is usually not finished before 3 p.m. and goes on very often in the evening. Even at the end of those long sessions the Pope tries to prolong the conversations without giving any impression of fatigue or haste. As His Holiness speaks with the same ease of personal reminiscences or theological cotemplations or spiritual encouragement, he gives everyone a deep impression of comfort and joy. As common Father to all the faithful, he generously continues the noblest tradition of the Papacy.

DOM BENOIT BECKER, O.S.B.

TAKE the **largest** view of life you can; it will lift you above the fascination of silly trifles. And the largest view is, obviously, the view of God; that is why the largest and clearest views come from prayer, more than from study, more even than from experience. Take the **noblest** view of life you can; it will lift you above the pettinessofself, and the meanness of sin, and of all sordid satisfaction. And the noblest view is the view of the King of Kings.

Take the most **fruitful** view of life you can; it will free you from petty ambitions, petty dispappointments, the narrowness of our little horizon."

ARCHBISHOP GOODIER.

Catholic Social Guild
Final Seminar at Tabora

Summing up of impressions

After three months of working tirelessly and travelling all over the Territory, Father Paul Crane, S.J., of the Catholic Social Guild, Oxford, conducted a Final Seminar at Tabora. The object of his visit to Tanganyika was to explore into the possibility of building up an African elite for the purpose of extending christianity into every sphere of the public life of the Territory. At Tabora he took the opportunity to sum up his impressions on the country and its problems in general and on the Church's position and influence in particular.

According to Father Crane, the Catholic Church is in a very favourable position in Tanganyika compared with the situation in other African countries. The Church and its representatives are regarded with high esteem by African public opinion. But, nevertheless, something should be done to strengthen the Church's influence on public life at this very important stage of the country's development. This influence does not automatically rise with the number of conversions or the increasing extent of normal missionary activity, some specialized action is needed.

Exposition of the problem

Certain lay people believe that the Church should not undertake anything outside the purely religious sphere. Sometimes even the priests are of the same opinion. But after the first day of the Seminar at Tabora the 55 delegates representing nearly all the Dioceses of Tanganyika, were certainly aware of the fact that such a policy could eventually lead to a completely paralysed Church in the old countries as well as in Missionlands. Fr. Crane pointed out how the Church, everywhere in the world, had two tasks to perform.

Long-term task

The Church's long-term task is to lead Christians to the understanding of the fulness of the Christian Faith. This task applies to the individual Christian and to the Christian community. After people have been instructed in the Faith and been baptized and confirmed, most of them still need further instruction and guidance, until their outlook has become

genuinely Christian, and they have grasped the ideal of what it means to be a Christian; a living member of the Church with rights and privileges as well as with responsibilities. To fulfil this task the Church needs not only churches, it needs schools, institutions and organizations too.

Short-term task

In connection with the above long-term task a problem arises. Will it always be possible for the Church to fulfil this important task? No, history proves that very often the Church will not be allowed to do it. This, therefore, is the Church's short-term task: to secure for itself the possibility to perform its long-term task. For countries attaining independence now, this task is particularly urgent, because new countries should be well led. In order to offset the threat of secularism and materialism on the one hand and communism on the other, we must put into the important places in the social and political field of a country men who are dedicated and apostolically minded. And for that they must be trained.

CATHOLIC SOCIAL GUILD IN RUTABO DIOCESE

How it started

In order to show the delegates that such a movement with its aims to train people in Christian social principles is not mere a theory or a desire that cannot be realized, Father Robert Rweyemamu had been invited to report about the Catholic Social Guild in Rutabo Diocese.

According to his address the Catholic Social Guild was started there shortly after the erection of Rutabo Diocese in 1952. His Lordship Bishop Laur. Rugambwa realized that something should be done in order to show the African Catholic laity that the Church was their concern too, not only the priests'. Thus he thought of creating an elite. To this end he asked his priests to give him the names of good influential Catholics within their parishes. At the same time he learned of the existence of the C.S. Guild in England. Some study circles had already been founded. But now he adopted the methods of the C.S.G. and adapted them for the work in his diocese. His Lordship himself took part in the meetings.

Development

In the past few years many members of the C.S.G. had been able through their training received in the groups to give lectures about Christian social principles to other people. Study circles were formed with lectures, discussions and resolutions. So far, three things have been undertaken: studies, lectures and social action. For social action four departments were formed:

1. Doctrine
2. Local Education
3. Native Culture (Christian civilization)
4. Social Economy (Aim: to make people work).

Successes

Up to now, the promotors of the C.S.G. in Rutabo Diocese have certainly been entitled to register two events as great successes. After having learned of a Government plan to establish Native Authority Schools everywhere, they started a campaign to protect their Catholic schools, The C.S.G. members were trained in the principles of Christian education and rights of the parents to have schools of their choice for their children, and then went out to talk to the people privately. The success was hundred percent. They had a similar success when they encouraged people to elect good, responsible people into the Council. A large number of good Catholics were elected.

Prospects

The C.S.G. of Rutabo publishes already a News Magazine for studies and information which comes out every three months. The movement is so well established that a very large number of the educated class have been interested. Now it is hoped to train the middle class as well. Together with that Higher Conference for Rutabo and Bukoba Dioceses will be established.

PLAN PROPOSED

Priests for Catholic Action

In each diocese there should be a priest devoting his full time to Catholic Action. Concerned with all the Catholic Action movements he should be the man to start groups for training people in Christian social principles. For the first year one group should be started in each Diocese. Fr. Crane suggested that for the first year these priest-directors should keep in touch with the priest-director in Dar es Salaam, as he is also a member of the Staff of the Tanganyika Catholic Welfare Organization Secretariate.

Object of the groups

As has been outlined above, the object of the groups will be to bring a Christian influence into the public life of Tanganyika. The method for achieving this is the training of people for leadership. People who are selected to be members of these groups, should be potential leaders in one or other sphere of public life such as Politics, Trade Unions, Councils, etc. In order really to serve the Catholic cause in these fields the leaders must be well informed, spiritually strong, practiced in prayer and action and dedicated. Therefore they need a continuous training which they receive through the regular weekly meetings. For this reason the meeting is more than just preparation for group action; it is the means of training the members to become leaders. In this training with the "SEE — JUDGE-ACT" method, Gospel Enquiry and Social Enquiry, both of which have been developed by the Young Christian Workers' Movement, are considered essential.

Order of meeting

The meeting opens with a prayer to the Holy Ghost. Then in order

to have the group represented at the altar every day, a day of the following week for Holy Mass and Communion is assigned to each member of the group. After that comes the Gospel Enquiry which is corporate meditation on the life and teachings of our Lord. With the reading of the minutes of the last meeting and a short report on specific tasks given at the previous meeting, Part I of the meeting closes and a decade of the Rosary is said.

Then some minutes are taken to deal with the routine action, i.e. with those apostolic works that must be carried on and checked from week to week. These works consist of personal contacts, visitation of the sick, the lapsed and the uninterested, a sale of Catholic papers, sending news items to local papers, attending political and union meetings in the district, etc. At this stage the secretary reads any letters received from other groups who may need cooperation in some work, and/or other correspondence.

The Social Enquiry that follows is formal planning for future action through some particular investigation in the group's own environment. This will help to get to the facts of any problem, to enable the group to judge the situation and to take whatever action is required. To change the environment from pagan or muslim to Christian is one of the movement's main objects. After a short recapitulation of the decisions taken during the meeting the chairman reminds the members of the actions they will have to undertake as a result of the Gospel and Social Enquiries. Then the meeting is closed with a prayer.

Further development

If things go well, the priest-directors in the respective Dioceses will do two things. They will start more groups in their Dioceses and, whenever possible, they will select the very best men from their groups in order to give them special attention, help and encouragement, and to urge them to go forward as far as possible into Trade Unions and Politics. Thus with good people in leading positions the country will be led well.

In each Diocese an Advisory Council should be formed composed of the priest-director and three laymen appointed by the Bishop. After two years the Hierarchy might appoint a national priest-director who would be assisted by an Advisory Council of six laymen.

There ought to be an Annual Conference for members of the movement with an address from one prominent speaker. This conference should be given good publicity.

The feast of St. Joseph the Worker, May 1st, might well be the occasion for 1°/ a statement on social doctrine or policy issued by the Bishops (as in U.S.A. and Australia) and given good press coverage and publicity; 2°/ rallies in all missions throughout the Territory.

NEWS LETTER T.C.W.O.

NOTE.

Various Aids in Lessons of Religion.

I once attended a religion lesson given by an African lady teacher to a class of young schoolchildren. I was surprised how long she took to tell a very simple little story. Only when the story was well understood by all did she proceed to draw the lesson. But she did keep the attention of the class, and my attention also..... It took her the best part of half an hour to tell the story of little Merani having been sent by her mother to buy a bottle of kerosene. On the way home a dog jumps up to her and in her fright she drops the bottle and the bottle breaks. Merani cries and cries. Her big brother Ludoviko comes along and tells her she needn't be afraid to go home and tell mother, because it wasn't her fault at all.

It took a long time, but she did get the lesson across and in such a way that it would stick: "God, our Father, will not blame us for what we did wrong unintentionally."

The children would enjoy the story again when they would come across it later on in their school reader, from which the teacher had taken it.

Do we really exploit the possibilities of "the story"?

I am afraid we are inclined to take too much for granted. We presume knowledge which isn't there, e.g. bible stories, both from the Old and the New Testament. They are so familiar to us that we easily use them on our religious instructions, unconsciously thinking the story itself is already familiar to the children, and only needs a quick reviving of the memory. We want to use the story as a quick illustration of the point we want to make.

Take the story of the prodigal son to explain "sorrow". What made him feel sorry in the first place was that he was now miserable and hungry. So far he was only sorry for himself. It is only when he realizes that he "sinned against his father and against Heaven" that he is sincerely sorry. And that is the "sorrow" required to get forgiveness of our sins.

To get that point across, we have to spend considerable amount of time telling the story. But it is worth it. Explaining in an academic way what really is natural sorrow, what imperfect sorrow and so on, is completely useless to children, and not only to young children either.

The advantage of stories from the Old and New Testament over "secular" stories is that they will be heard again and again and every time they will be a reminder of the lesson. They are always eagerly listened to, never mind how often repeated.

To fix a story (and the lesson) in the minds of children I find it very useful to repeat it with them, letting them fill in a word or a phrase in chorus. In that way you keep them active and attentive.

The utility of this method I only learned some years ago from one of the Bannakaroli Brothers. How easily he kept the whole class attentive by making them finish his sentences, which were then a summary of his lesson. And those were boys up to 14 years of age.

This way: "And Abraham went with his son..... up the mountain to..... Abraham carried a knife and a pot with..... and Isaac carried the..... Whilst they were climbing Isaac said to his father "Father, we have firewood and....., and....., but where is the..... for the offering?"

Dramatising in a very simple way I find very useful, too, especially somewhat later in the day when it is more difficult to hold the attention.

Example: I am trying to teach the children: "Only the Catholic Church has authority from God to teach us the way to serve Him".

I pretend to go away.

I have first told them the story of Christ saying to St. Peter. "Thou art Peter, etc", by way of introduction.

I pretend to be the father of the family. I take one boy and put him next to me in front of the class "Now, this is my son Peter" and to Peter "Son, I am going away; when the children come home from school I want them all to clean the potato plot."

And I make the whole class repeat that too.

I pretend to go away.

I come back saying "Now I am Mafabi, I have come back from school" (by way of an aside).

Mafabi: "Where has father gone to?"

Peter: Father wants us to clean the potato plot."

Mafabi: Allright" (I pretend to get a hoe and start work in the potato plot).

Aside: "Does Mafabi do what his father wants?" And in chorus the answer comes from the class "Yes".

Now the class: That is just what Our Lord did that afternoon when He said to Peter "On you I will build My Church."

So, who does what the Church of St. Peter tells him, serves God in the way God wants it.

What did Our Lord say to St. Peter? You are the Rock and on you.....

Back to our little play again. Peter is there as his father's representative. And I come back as Nadunga, daughter of the family, also home from school. Same question and from Peter the same answer.

But Nadunga: "No, I am going to fetch water and peel the bananas, then mother can cook quickly when she comes back." I pretend to take a water-pot and leave.

The lesson is easily drawn by the children, with my assistance if necessary: Nadunga serves the family, but she does it in her own way, not in the way father wants it.

We don't add any more complications, but make sure that this point sticks: the authority of the Church, the representative of Christ on earth.

We follow up with questions:

What did father say to Peter? What did Mafabi do? Wasn't Nadunga doing good work, fetching water and peeling bananas?

Then end up this part of the lesson with questions like: What did Our Lord say to St. Peter? What is that Church that Christ built called? Does that mean this building? Who is the successor of St. Peter? And so on.

The good of the lesson given in that way will not even be undone by making the children commit to memory one or two of the stereotype catechism questions and answers. In the Tablet of 18th April 59 Father Talon is quoted as calling the "catechism" a traditional abuse having achieved prescriptive right.

In the same letter to the Editor the present Bishop of Aberdeen is quoted as writing (in the Tablet): "There is much danger in squeezing the Faith into academic shape. It was not Our Lord's way of teaching."

However, having myself written a series of textbooks for Religion in Primary Schools, in which nearly every lesson ends with one or two stereotype questions and answers "squeezing the content of the Faith into academic shape", I ought to say something good also about that "part" of the religious instruction.

Many years ago a very good Catholic lady had attended the Sunday service in one of the outstations of my parish. She told me afterwards "Father, that man is teaching heresy, you must do something about it."

"That man" was (and still is) one of my very faithful catechists. So it is perhaps good that in any case the children are taught the questions and answers that have the Church's imprimatur. But let it be in any case not more than a part of the religious instruction, and only a small part.

H. LYDING

PLATFORM

This section seems to be very short, but Fr. Otto's article makes up for it! Answers to Fr. Walser and Fr. Bundschuh concerning resp. the Baptismal Formula and the Catechumenate are still in the making.

Community Singing in Church.

Years ago when I came into the country I was pleasantly surprised, how in various churches the whole congregation, men, women, and children, joined in singing the responses, Gloria, Credo, and vernacular hymns at Sunday Mass. In a good many churches that seems to be a thing of the past now. According to my observation a main reason for this sad loss is the convent school. The school girls liked to sing; the good Sisters liked to teach them singing and the Father was rid of all the bother about singing practice in the catechumenate or the boys' school. The high-pitched voices of the girls were soon successful in eliminating the boys' and men's voices. The people got used to listening or day-dreaming instead of active participation. And perhaps one or other Sister felt quite proud that the girls sang to the exclusion of everybody else. The effort of the good Sisters is fully appreciated, but something ought to be done to prevent such lamentable results. It would seem that the disappearance of community singing also contributed to reduce the former vigorous recital of the prayers at Mass to an indistinct mumbling on the part of the faithful.

Fathers ought to make an effort to keep community singing from lapsing where it still exists and to restore it where unfortunately it has lapsed. The boys' school ought to lead in singing and not the girls' school. If the Fathers in a Mission happen to be non-singers surely one or other teacher — Catholic Action men, Legion members — could be induced to take care of the necessary singing practice, provided the Father-in-charge is anxious to do something about it. In many Missions it is late, but not too late.

BALBULUS.

The Editor Answers

The anthology of congratulations has got a second chapter "From our far West," which can only be summarized here, but really each letter was much appreciated.

"A nice collection of articles catering for many tastes." Ghana.

"Practical, helpful, impressive. It should not appear quarterly, but monthly."

British Cameroons.

"The size and selection of articles are very commendable. May it continue successfully to meet an obvious need.

Nigeria.

The wide approval is clearly manifested by the steady growth of the number of subscribers — nearly 1500 at present — which is far beyond the prudent estimate originally made. Thus we may hope to realize within the first year already our aim: *In every mission a copy of the A. E. R.*

Fr. R.G. at L.:

"We may not agree with every proposal, worked out with great zeal and skill, but we certainly begin to think more seriously about our present-day problems and this may be the beginning of a new effort on our side to improve *things."*

How good to read this. The ball starts rolling! Is it still necessary to point out that the A.E.R. can only fulfil its task if those problems are brought to the fore? And this leads to another question: Is it not obvious that in the solution of African problems, the Africans among us have an important role? May this appeal be heard and understood.

Fr. N.G. at B.:

"Please do print a list of good books about Africa and its missions. There is an urgent need for this."

Fr. J.H. at T.:

"The books reviewed are mostly old books, some very old; but no doubt you will remedy this as you get established and recognised."

A permanent section of "Africana" is not only a justified wish, but a necessity. However the frightening increase of Catholic reviews explains a certain reluctance on the part of Publishers to provide books for recension.

Authors of Catholic Africana in particular are therefore kindly requested to send a copy to the Editor. Moreover any other assistance in making the Book Review a source of valuable information is extremely welcome.

Sacred Music and Liturgy

A Roman Instruction of 3 September 1958

On September 3 1958 the Sacred Congregation of Rites issued an Instruction on Sacred Music and Liturgy. This Instruction gathers together all the concrete rules and recommendations to be found in a number of recent papal documents dealing with these subjects. Its content then is not for the most part absolutely new, but it has an enormous importance for pastoral liturgy because of the points on which it lays stress and because of its practical clarity; hence we wish to include it within our review. However, it is very long, too long to be printed entire in a non-specialist review of this kind. Furthermore it is impossible to make a genuine precis of it, because its wording is already as precise as possible. Instead, with some misgivings, we have extracted those parts which seem most important or most relevant to our needs in Africa. The extracts we give add up to less than one third of the whole Instruction, which may be read in Latin in the **Acta Apostolicae Sedis** for 1958, 603-663, or in English in a booklet published by Burns & Oates of London, or in the November issue of the American liturgical review **Worship** (1). Our extracts are taken from the last mentioned version. The paragraph numbering which we give is that of the Instruction itself, but our section titles have been slightly altered.

The parts left out deal chiefly with the different types of sacred music, with Conventual Mass and the singing of the Divine Office, with the use of organs and other musical instruments in Church, and with the broadcasting and televising of religious services. As may be seen, the chief section reproduced here is paragraphs 22-34 which Fr. J.B. O'Connell, the English liturgical authority, has fittingly called 'the heart of the entire document', while 28-34 he regards as 'of greatest interest and most practical moment for the ordinary working priest' (**The Clergy Review**, February 1959, p. 96). The same is surely true for the ordinary working missionary, and it is why we have

(1) WORSHIP published moreover two authoritative articles on the Instruction. The first one, "Commentary", by Fr. F. Antonelli OFM, Relatore Generale of S.R.C., was translated from the Osservatore Romano of October 2, 1958. It immediately follows the full text of the Instruction given in the November issue.

Fr. J. Loewe CSSR, Vice-relatore of the SRC, is the author of "The New Instruction" in Worship, December 1958.

concentrated on this part.

This Instruction was personally approved by Pope Pius XII in a special way, and it was in fact one of the last things he gave to the Church before he died. May we show fidelity to his memory by the way we carry it into practice.

ADRIAN HASTINGS

The Instruction

I. GENERAL INTRODUCTION.

1. 'The sacred liturgy comprises the whole public worship of the Mystical Body of Jesus Christ — that is, of the Head and its members.' **(Mediator Dei).**

2. The Holy Sacrifice of the Mass is an act of public worship offered to God in the name of Christ and the Church, whatever the place or manner of its celebration. The term "private Mass" should therefore be avoided.

3. There are two types of Masses: the "sung" Mass **(Missa in cantu)** and the "low" Mass **(Missa lecta).**

   A Mass is called a **sung** Mass if the priest celebrant actually sings the parts which according to the rubrics are to be sung by him; otherwise it is called a **low** Mass.

   A sung Mass is called a **solemn** Mass **(Missa solemnis)** if it is celebrated with the assistance of sacred ministers. If it is celebrated without sacred ministers, it is called a **high** Mass **(Missa cantata).**

12. Liturgical services must be carried out according to the liturgical books duly approved by the Apostolic See either for the universal Church or for some particular church or religious institute (cf. can. 1257). Private devotions are conducted according to local or community customs and traditions as approved by the competent ecclesiastical authority (cf. can. 1259).

    It is unlawful to combine liturgical services and private devotions. But if circumstances so require, the devotions should either precede or follow the liturgical services.

II. LITURGICAL LANGUAGE.

13. a). Latin is the language of liturgical services unless the general or particular liturgical books just mentioned explicitly permit another language for certain liturgical services. Excepted also are the instances mentioned below.

    b) In the celebration of sung liturgical services no liturgical text may be sung in word-for-word vernacular translation except by particular concession.

c) Particular exceptions to the law requiring the exclusive use of Latin in liturgical services, which have been granted by the Holy See, remain in effect. But without authorization from the Holy See they may not be given a broader interpretation or transferred to other regions.

d) Any language suitable for the faithful may be used for private devotions.

14. a) In **sung** Masses Latin must be used exclusively, not only by the priest celebrant and ministers, but also by the choir and faithful.

"However, where a centenary or immemorial custom permits the inclusion of some popular hymns in the vernacular at the solemn eucharistic Sacrifice (that is, at sung Masses) after the sacred words of the liturgy have been sung in Latin, local Ordinaries may allow this custom to continue 'if, taking into account the circumstances of the place and the people, they judge that it cannot prudently be eliminated' (Can. 5). But the law stating that the liturgical texts themselves may not be sung in the vernacular remains in force" (Encyclical **Musicae sacrae disciplina**).

b) In **low** Masses the priest celebrant, his server, and the faithful who take a **direct** part in the liturgical service with the celebrant — that is, who say aloud those parts of the Mass which belong to them (cf. no. 31) — must use Latin exclusively.

But if besides this **direct** participation in the liturgy the faithful wish to add certain prayers or popular hymns according to local custom, this can be done also in the vernacular.

c) It is strictly forbidden either for all the faithful or for a commentator to say aloud with the priest celebrant parts of the **Proper, Ordinary,** and **Canon of the Mass** in Latin or in word-for-word translation, except for the parts that shall be enumerated in no. 31.

It is desirable, however, that during low Mass on Sundays and feastdays a lector read the Gospel and also the Epistle in the vernacular for the benefit of the faithful.

From the Consecration to the **Pater Noster** a holy silence is recommended.

III. PARTICIPATION OF THE FAITHFUL IN THE MASS.

A. General Principles.

22. By its very nature the Mass requires that all who are present take part in it, each in the way proper to him.

a) This participation should above all be **interior** — consisting in devout attention of mind and the affections of the heart. The faithful thereby

"enter into closest union with their High Priest... and together with Him and through Him offer (the Sacrifice), surrendering themselves in union with Him." **(Mediator Dei).**

b) The participation of those present becomes more complete, however, when in addition to this interior attention there is **outward** participation, manifesting itself in outward acts. These include bodily posture (kneeling, standing, sitting), ceremonial gestures, and especially responses, prayers, and singing.

It was this form of participation that the Supreme Pontiff Pius XII was recommending in broad terms when he stated in his encyclical on the sacred liturgy, **Mediator Dei:**

"They are deserving of warm commendation who strive to make the liturgy even outwardly a sacred action in which all who are present really take part. This can be accomplished in several ways. In conformity with the sacred rites the entire congregation may either answer the words of the priest in an orderly manner or sing hymns appropriate to the different parts of the Sacrifice, or they may do both. Or again, at the solemn Eucharist they may join their voices in responding to the prayers of the minister of Jesus Christ and also sing the liturgical chants together."

It is to this harmonious participation that the papal documents are referring when they treat of "active participation". The outstanding exemplar of this is found in the priest celebrant and his ministers as they worship at the altar with the requisite interior piety and an exact observance of the rubrics and ceremonies.

c) Complete active participation is only achieved when **sacramental** participation is included. By this means "the faithful who are present take part not only by spiritual desire but also by sacramental reception of the Eucharist, thereby deriving richer benefit from this most holy Sacrifice" (C. of Trent, sess. 22, c.6.).

d) Now since intelligent and active participation on the part of the faithful cannot be realized unless they receive adequate instruction, it is useful to recall the wise law enacted by the Fathers of the Council of Trent, which stated: "The Holy Council commands pastors and all who are entrusted with the care of souls that during the celebration of Mass (that is, in the homily following the Gospel or "when the Christian people are receiving catechetical instruction") they should frequently comment on one of the texts of the Mass either personally or through others and in addition explain some mystery of this holy Sacrifice,

especially on Sundays and feastdays." (Trent, sess. 22, ch. 8).

23. The various ways in which the faithful can take an active part in the holy sacrifice of the Mass should be so directed as to remove the danger of any kind of abuse and to accomplish the chief purpose of such participation: namely, more perfect worship of God and the edification of the faithful.

B. Participation in Sung Masses.

24. **Solemn Mass** is the nobler form of the eucharistic celebration, for the cumulative solemnity provided by the ceremonies, the ministers and the sacred music more clearly gives evidence of the grandeur of the divine mysteries and prompts the minds of those present to contemplate them devoutly. The goal to be striven for, therefore, is that the faithful regard this form of celebration with the esteem that is its due by participating in it in a suitable manner, as is explained below.

25. The active participation of the faithful in solemn Mass can be realized in three stages or degrees:

a) In the first stage the **liturgical responses** are sung by all the faithful. These are: **Amen; Et cum spiritu tuo; Gloria tibi, Domine; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo; Deo gratias.** Every effort is to be made that all the faithful of the entire world are able to chant these liturgical responses.

b) In the second stage all the faithful sing, in addition, parts of the **Ordinary of the Mass,** namely: the **Kyrie eleison; Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei.** Effort must certainly be made that the faithful know how to sing these parts of the Ordinary of the Mass, especially according to the simpler Gregorian melodies. But if they are unable to sing all of them, there is nothing to forbid assigning the simpler parts of the Ordinary, such as the **Kyrie eleison, Sanctus - Benedictus, Agnus Dei** to be sung by the faithful, while the **Gloria in excelsis Deo** and **Credo** are sung by the **schola cantorum.**

Moreover, steps must be taken that the faithful throughout the world learn the following easier Gregorian melodies: the **Kyrie eleison, Sanctus-Benedictus,** and **Agnus Dei** according to Mass XVI of the Roman Gradual; the **Gloria in excelsis Deo,** together with the **Ite, missa est — Deo gratias,** from Mass XV; and either **Credo** I or **Credo** III. In this way it will be possible to achieve that most highly desirable goal of having the Christian faithful throughout the world manifest their common faith by active participation in the holy sacrifice of the

Mass and by common and joyful song.

c) In the third stage all present are so well versed in Gregorian chant that they can also sing parts of the **Proper of the Mass.** This full participation in the chant is to be urged especially in religious communities and in seminaries.

26. **High Mass,** too, is deserving of high esteem, for though it lacks the sacred ministers and the full splendor of ceremonial, it is enriched with the beauty of chant and sacred music.

It is desirable that on Sundays and feastdays the parish or principal Mass be sung.

What has been said above in no. 25 about the participation of the faithful in solemn Mass applies in every respect also to high Mass.

27. With regard to sung Masses, the following should furthermore be noted:

a) If the priest with his ministers makes his entrance into Church by the longer way, nothing forbids singing first **the Entrance Antiphon (antiphona ad Introitum) with its verse,** then additional verses of the same psalm. In this case, the Antiphon may be repeated after each verse, or after every other verse, and when the celebrant has reached the altar, the psalm is broken off if necessary, the **Gloria Patri** is sung, and in conclusion the Antiphon is repeated.

b) After the **Offertory Antiphon,** it is permissible to sing the ancient Gregorian melodies of the verses which were formerly sung after the Antiphon.

But if the Offertory Antiphon is taken from a psalm, further verses of this psalm may be sung. In this case the Antiphon may be repeated after each verse or after every other verse of the psalm, and when the Offertory itself is completed, the psalm is brought to a close with the **Gloria Patri,** and the Antiphon is repeated. If the Antiphon is not taken from a psalm, then a psalm suited to the day may be chosen. Instead of this, it is also permissible after the completion of the Offertory Antiphon to sing a musical piece in Latin, in keeping with this part of the Mass; but it should not be prolonged beyond the Secret.

c) The **Communion Antiphon** should rightly be sung while the priest celebrant is receiving the holy Eucharist. But when Communion is to be given to the faithful, the singing of the Antiphon should begin while the priest is distributing holy Communion. If the Communion Antiphon is taken from a psalm, it is permissible to sing further verses of this psalm. The Antiphon may then be repeated after each verse or after every other

verse; when distribution of Communion is finished the psalm is brought to a close with the **Gloria Patri,** and the Antiphon is repeated. If the Antiphon is not from a psalm, then a psalm suited to the day and to the liturgical service may be chosen.

After completion of the Communion Antiphon it is also permissible, especially if the Communion of the faithful requires a long time, to sing another musical piece in Latin, which is appropriate to the sacred action.

Before coming to holy Communion the faithful may also recite the **Domine, non sum dignus** three times with the priest celebrant.

d) The **Sanctus and Benedictus,** if sung in Gregorian chant, should be sung without interruption; otherwise, the **Benedictus** should be placed after the Consecration.

e) While the Consecration is taking place, all singing must cease, and, where the custom exists, also the playing of the organ and of any other musical instrument.

f) After the Consecration a holy silence is recommended until the **Pater noster** unless the **Benedictus** is still to be sung.

g) While the priest celebrant is blessing the faithful at the end of Mass, the organ should remain silent; the celebrant on his part ought to pronounce the words of the blessing in such a way that they can be understood by all the faithful.

C. Participation in Low Masses.

28. In the case of low Mass too, let special care be taken that the faithful are present "not as strangers or as mute spectators" (Ap. const. **Divini Cultus,** Dec. 20, 1928), but that they exercise the kind of participation which is required by so great a mystery and which yields most abundant fruit.

29. A first way the faithful can participate in low Mass is when they can each **on their own initiative** exercise participation, either interior, that is, by devout attention to the more important parts of the Mass, or outward, according to various approved local customs.

Deserving of special praise in this matter are those who by the use of a small missal suited to their understanding pray with the priest in the very words of the Church. All are not equally capable, however, of understanding correctly the liturgical rites and formulas; moreover spiritual needs are not the same in all, nor do they remain the same in a given individual at all times. Another method of participation more suitable or easier for them is available: "They may mediate devoutly on the mysteries of Jesus Christ, or perform other

devotional exercises and say other prayers which, though differing externally from the sacred rites, are still essentially in harmony with them" (**Mediator Dei**).

30. A second form of participation is when the faithful take part in the eucharistic Sacrifice by uniting their voices in **common** prayers and songs. Care must be taken that these prayers and songs are well suited to the respective parts of the Mass, but without disregard of the regulation in no. 14c.

31. A third and more perfect form of participation is achieved when the faithful **respond liturgically** to the priest celebrant, taking part as it were in dialogue with him, and **saying aloud the parts that belong to them.**

In this more perfect form of participation, four degrees or stages can be distinguished:

a) The first degree, when the faithful make the easier liturgical responses in answer to the priest celebrant: namely, **Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo;**

b) The second degree, when the faithful also say the parts which according to the rubrics are to be said by the **server,** and, if holy Communion is distributed during Mass, also the **Confiteor** and the triple **Domine, non sum dignus;**

c) The third degree, when the faithful recite with the priest celebrant parts of the **Ordinary of the Mass** as well, namely; the **Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei;**

d) The fourth degree, when the faithful likewise say aloud with the celebrant parts that belong to the **Proper of the Mass: Introit; Gradual; Offertory; Communion.** This last degree of participation can be employed with fitting dignity only by more advanced groups well trained for it.

32. In low Masses the entire **Pater Noster,** since it is a fitting and ancient prayer of preparation for Communion, may be recited by the faithful together with the priest — but only in Latin, with all adding the **Amen.** In no case may this recitation be in the vernacular.

33. In low Masses, popular religious songs may be sung by the faithful, but only on condition that they are clearly suited to the respective parts of the Mass (cf. no. 14b).

34. The priest celebrant, in pronouncing all those parts which according to the rubrics he must say **aloud,** should, especially if the church is large and the congregation numerous, so raise his voice that all the faithful will be able to follow

the sacred action properly and conveniently.

D. The role of a "Commentator" at Mass.

96. The active participation of the faithful, especially in holy Mass and in some of the more complex liturgical services, can be more easily achieved with the help of a "commentator". At suitable times he can briefly explain the rites themselves and the prayers and readings of the priest celebrant or the sacred ministers, and direct the external participation of the faithful, that is, their responses, prayers and singing. If a commentator is used, the following rules are to be observed:

a) It is proper that the role of commentator be carried out by a priest or at least a cleric. If none is available, it may be entrusted to a layman of good Christian character who is well instructed in his task. Women, however, may never fill the role of commentator; in case of necessity, it is only permissible for a woman to lead, as it were, the singing and praying of the faithful.

b) If the commentator is a priest or cleric, he should wear a surplice and take his place in the sanctuary or near the Communion rail, or at the lectern or pulpit. If a layman, he should stand in a suitable place in front of the congregation, but not in the sanctuary or in the pulpit.

c) The explanations and directions to be given by the commentator should be prepared in writing; they should be few and clearly to the point, and spoken at fitting times and in a moderate tone of voice; they should never overlap with the prayers of the priest celebrant. In a word, they should in every respect be a help and not a hindrance to the piety of the faithful.

d) In directing the prayers of the faithful, the commentator should bear in mind the regulations given above in no. 14c.

e) Where the Holy See has permitted the vernacular reading of the Epistle and Gospel after the Latin text has been chanted, the commentator may not for this reading substitute for the celebrant deacon, subdeacon or lector.

f) The commentator should pay attention to the priest celebrant and so accompany the sacred action that it need not be delayed or interrupted, and the entire liturgical service may be carried out with harmony, dignity and devoutness.

IV. LITURGICAL EDUCATION.

104. Instruction in sacred music is inseparable from instruction in the sacred liturgy: both are part of Christian life, though in varying degree, depending upon

the different states of life and ranks among clergy and faithful.

For this reason all should obtain at least some formation in the sacred liturgy and sacred music, suitable to their station.

105. The natural and in fact the primary school of Christian education is the **Christian family** itself. It is here that the small children are led step by step to know and live the Christian faith. The goal to be striven for, then, is that the children according to their age and understanding learn to take part in private devotions and even in liturgical services, especially the sacrifice of the Mass. Furthermore, they should begin to know and love popular religious song, both in the home and in church.

106. In schools commonly called **primary** or **elementary,** the following should be observed:

a) If the schools are conducted by Catholics and are free to set up their own programmes, provision must be made for the children in these schools to gain a fuller knowledge of popular and sacred hymns. Above all, they are to receive more thorough instruction, adapted to their understanding, on the holy sacrifice of the Mass and on the manner of taking part in it, and also begin to sing the simpler Gregorian melodies.

b) If the schools are public, and subject to civil laws, local Ordinaries should endeavour to take suitable measures for the necessary education of the children in the sacred liturgy and in sacred chant.

107. The directives given above for primary or elementary schools apply with even greater urgency to what are known as **intermediate** or **secondary** schools, in order that the youth may acquire the maturity necessary to lead a sound social and religious life.

108. The liturgical and musical education described above must be continued and deepened in the **highest schools of letters and sciences,** known as universities. It is of utmost importance that those who have finished their higher studies and are engaged in the serious duties of public life, have achieved a more complete vision of the total Christian life. Therefore all priests entrusted in any way with the care of **university** students should strive to lead them, in theory and in practice, to a deeper understanding of the sacred liturgy and to fuller participation in it. As circumstances allow, let them use for this purpose the forms of holy Mass described in nos. 26 and 31.

V. LITURGY IN THE MISSIONS.

112. The introduction and accommodation of the sacred liturgy and sacred chant **in foreign mission**

lands is a problem of a special nature.

Distinction must be made first of all between peoples possessing a culture of their own, sometimes thousands of years old and very rich, and those still lacking any higher culture.

With this as a premise, some general principles should be borne in mind, namely:

a) Priests who are sent to the foreign missions must have a suitable training in the sacred liturgy and in sacred chant.

b) If the peoples in question have a highly developed musical culture of their own, missionaries should seek to adapt this native music to sacred use, observing due precautions. They should be especially ready to arrange private devotions so that the native faithful can express their religious sentiments in their own vernacular tongue and in a musical idiom suiting the traditions of their race. But they should not forget that even Gregorian melodies can sometimes be sung with ease by the native people, as experience has shown, since the chants so often bear some resemblance to their own songs.

c) On the other hand, if it is a case of less civilized peoples, what has been stated in the preceding paragraph b) has to be accommodated to suit their particular understanding and character. If the family and social life of these peoples is imbued with a deep religious sense, missionaries should be most careful not to extinguish this religious spirit, but rather to rid it of superstition and make it Christian, especially by means of private devotions.

VI. DIOCESAN COMMISSIONS

118. Ever since the time of St. Pius X, a special **commission of sacred music** has been called for in every diocese. The members of this commission, whether priests or laymen, are to be appointed by the local Ordinary. He should select men who by reason of their knowledge and experience are expert in the various kinds of sacred music.

The Ordinaries of a number of dioceses may, if they desire, establish a joint commission.

Since sacred music is closely bound up with the liturgy, and the latter with sacred art, **commissions of sacred art** and of **sacred liturgy** are likewise to be established in every diocese. These three commissions need not always meet separately; in fact, it is sometimes advisable to have them meet jointly, and by an exchange of opinion try to work out solutions for common problems.

Local Ordinaries shall see to it that these commissions meet frequently, as circumstances may require. It is desirable, more-

over, to have the Ordinaries themselves preside at the meetings occasionally.

VII. CONCLUSION.

This Instruction on sacred music and the sacred liturgy was submitted to His Holiness Pope Pius XII by the undersigned Cardinal Prefect of the Sacred Congregation of Rites. His Holiness deigned to approve it in a special way and by his authority to confirm it in its entirety and in all its parts. He commanded that it be promulgated and be conscientiously observed by all whom it concerns.

Anything whatever to the contrary notwithstanding.

Rome, from the office of the Sacred Congregation of Rites, on the feast of St Pius X, September 3, 1958.

C. Card. Cicognani, *Prefect*
† A. Carinci,
Archbp. of Seleucia, Secretary.

Our Daily Hour of Meditation

It is the hour in which the soul lives: that is, lives its true life and rehearses for that life of eternity, in which prayer in its highest sense will be its rapture. It is the hour of its intensest discipline, when acts are produced which vibrate long afterwards through the hours of the day, through the spaces of life. It is the hour of speaking to God in His Holy of Holies, where the soul finds insight and strength and endurance. It is the hour of calm when the thronging elements of man's personal life are ranged in order and marshalled to obedience, so that the will may aim at one thing and one thing alone. It is the hour of kindling of that precious life—the fire of Divine Love—which must burn through every pulsation of life, or else life's deeds can never be borne to the heavens, but must drop like leaves that wither on earth. It is the hour when the continual presence of the awful Sovereign of the creature is, in a certain sense, made actual and real, when the heart speaks to God, and— what is of infinitely greater moment—when God speaks to the heart.

Bishop Hedley quoted by Fr. F.X. L'Hoir, SJ,
in "Alter Christus" (Cath. Press, Ranchi).

NEWS IN BRIEF

CATHOLIC HIERARCHY

in N. Rhodesia and Nyasaland.

The Holy Father has deigned to erect the Catholic Hierarchy in Northern Rhodesia and Nyasaland.

The Ecclesiastical Province of Lusaka (N. Rhodesia) will be composed of the Metropolitan see of Lusaka and the existing Vicariates elevated to Dioceses. The Ordinaries—when the Bull in question is executed—shall leave their Titular Sees and assume the following: Bishop Kozlowiecki, S.J., the Archbishop of Lusaka and the other Bishops their new Sees, viz. Kasama, Fort Jameson and Abercorn (all three entrusted to the White Fathers), Ndola (Friars Minor Conventual) and Livingstone (Capuchin Fathers). Fort Rosebery (W.F.) retains for the time being the status of Prefecture, as well as the newly erected Prefecture of Solwezi (O.F.M. Conv.).

The Ecclesiastical Province of Blantyre (Nyasaland) will be composed of the Metropolitan See of Blantyre and the Dioceses of Lilongwe, Zomba and Dedza. The Prefecture of North. Nyasa retains its status. The Archbishopric of Blantyre is entrusted to the Montfort Fathers, (under Archbishop J.B. Theunissen), Zomba Diocese likewise; the Local Clergy takes care of Dedza Diocese and the White Fathers are in charge of Lilongwe Diocese and the Prefecture of N. Nyasa.

NORTH. RHODESIA

The Diocese of Ndola has been divided and the new Prefecture Apostolic of SOLWEZI established. This new circumscription, too, is entrusted to the Friars Minor Conventual.

NIGERIA

The Prefecture of Oturkpo has been elevated to the status of Diocese.

His Lordship Anthony Nwelo has been consecrated first Bishop of Umuahia (See A.E.R. Jan. 1959, p. 65).

UGANDA

Bishop Tarantino of Arua Diocese — recently consecrated has been enthroned in the beginning of June. In this circumscription— formerly part of Gulu Diocese—

the Catholic Church is very prosperous, thanks to the untiring zeal of the Verona Fathers who are in charge of both dioceses. Of the 387641 inhabitants composed of members of the Alur, Logbara and Madi tribes 188072 are Catholic.

GHANA

His Holiness Pope John XXIII has bestowed on His Grace W.T. Porter, Archbishop of Cape Coast the title of 'Archbishop Assistant to the Pontifical Throne' in recognition of his 'high personal qualities and the great services rendered to the Church during his 25-years Pontificate'. This was contained in a Papal brief dated 14th November, 1958, and signed by the Cardinal Secretary of State.

The Sacred Congregation for the Propagation of the Faith has, in a brief dated 3rd December, 1958, recognised the Senior Seminary at Cape Coast as a Regional Seminary. This means in effect that it is directly under the Propaganda, which appoints the staff and issues instructions.

On Sunday April 5th, 1959, His Grace W.T. Porter, Archbishop of Cape Coast blessed and opened a new house for an all African group of Sisters, who are now taking charge of the Catholic Girls' School at Salt Pond. The Sisters, four Ghanaians under a Nigerian Mother Superior belong to the African Branch of the Sisters of Holy Child, known as the Handmaids of the Holy Child Jesus, who have their Noviciate at Ifuho in Nigeria. At the occasion of the opening of the Sisters' house, Ghana's Minister of Information and Broadcasting, the Honourable Mr. Kofi Baako said, "On behalf of the Government of Ghana, I give His Grace every assurance that Christian education in this country is safe."

Prof. J. Hofinger, S.J., Will Come to Africa.

Rector of the Institute of Mission Apologetics in Manila, Father Johannes Hofinger, S.J., is well known in Catechetical centres all over the world. He published in the United States "The art of teaching Christian Doctrine" (1957) and "Worship: The Life of the Missions" (1959) (See Book Review in this issue). Particular mention deserves his contact with Father Schreibmayer, the editor of the German Catholic Catechism which officially adopted for all the dioceses of Germany has been translated into many other languages (1). Fr. Hofinger works moreover in close cooperation with Fr. Jean

(1) The English version "A Catholic Catechism" has been published by Herder & Herder, New York, and is distributed in the Commonwealth by Verlag Herder, Freiburg. Germany. The multicolour edition for 30/- and the popular edition for 10/50.

Danielou and Fr. Paul Doncoeur, both S.J.

Towards the end of this year Father J. Hofinger will visit the different Catechetical Centres all over Africa after the International Study Week on Mission and Liturgy at Nijmegen in September. For further information about the International Study Week see the April issue.

For this good news we gratefully acknowledge our indebtedness to Rev. W. Glas at Bronkhorstspruit, Transvaal.

The Greek Orthodox Church and the Catholic Church.

Recently Mgr. Testa, Apostolic Delegate to Greece and Turkey, paid a visit to Patriarch Athenagoras at Istanbul. In Rome Archbishop Lacovos, Spiritual Head of the Orthodox Church in America, saw the Pope. The news found a wide echo in the Greek press.

The government newspaper "Katimerini", in its commentary on the former visit, hailed it as an important event which might open a new phase of closer contact between the Catholic Church and the Orthodox Church in view of Reunion.

According to circles near the Apostolic Delegation the conversation took place in a very friendly atmosphere. They talked about Pope John XXIII whose greetings Mgr. Testa transmitted to Patriarch Athenagoras.

The spokesman of the Patriarchate explained: "The Patriarch received the visitor with joy and welcomed him warmly. The Apostolic Delegate presented to him a gold medal of Pope John XXIII. The Patriarch will return the visit."

The Patriarch was represented at the funeral office for Pius XII and at the reception given by the Delegation in honour of the coronation of John XXIII.

About the audience of Archbishop Lacovos with the Pope we learn from New York that for the first time since 350 years a member of the Higher Orthodox Clergy met the Head of the Catholic Church. According to Archbishop Lacovos the Orthodox Church "reacted favourably" to the idea of an Ecumenical Council. It remains in a state of expectation. "The Christian Unity", he said, "is the dream of all the Churches and forms part of all our daily prayers."

Some news-papers believe the Orthodox Archbishop visited the Pope on behalf of the Patriarch in order to discuss with the Pope the Reunion of the Churches. (ANSA).

BOOK REVIEW

Liturgy:

Hofinger S. J. e.a.,
WORSHIP, THE LIFE OF THE MISSIONS
Notre Dame Press $ 4.75 pp. 342

This, the latest in the Liturgical Studies series published under the patronage of the Notre Dame Liturgical Committee, is a joint production by Fathers Hofinger, Kellner, Brunner and Seffer, all of the Society of Jesus, all with missionary experience in China, the Phillippines or elsewhere. Mary Perkins has given us this English version from the original German edition, and a very readable version it is, with a minimum of jargon and cliché.

Lest the missionary active in pastoral work should think a book of this size beyond his reach, we would make clear first of all that there is adequate matter in it not only for spiritual reading but for meditation too; and it might give to a harassed pastor just the sort of hints on economy of time and effort that would make his work more enjoyable and effective.

That is not the aim however of those who have composed and compiled it. In a preface that could well be quoted in entirety did space permit, Bishop Lane of Maryknoll summarises the main points: the possibility of the liturgy not only rendering worship on behalf of the people, but attracting them and making their participation more personal; its power to instruct as well as edify, to reflect the people's culture and native genius. Necessary space is given to the services in the priest's absence, and to the possibility of permanent assistants in other ranks of Minor and Major Orders.

Naturally there is much here to rouse destructive as well as favourable criticism. With the best will in the world the average Catholic, priest as well as Layman, is suspicious of innovation, even when it is advocated on historical or theological grounds. This book is directed primarily to those engaged actively in missionary territories, and there it will hardly stimulate ill-advised zeal. It might be more stimulating than useful in the hands of those whom Fr. Hofinger himself deprecates as being more interested in the "spicy" or newsworthy points of Liturgical Renewal (we can see why the word "revival" is avoided), presenting it as "primarily concerned with having the priest celebrate facing the congregation, the employment of married deacons, and doing away with Latin in the liturgy."

There is something here for every taste: a wealth of historical detail and instructive comment on the ancient liturgies; many a shrewd appraisal of the impact of Western tastes and discipline on new Churches in the Orient and elsewhere; illuminating suggestions on the better use of the Bible, particularly the psalms, on the use of Gregorian chant, the development of

suitable religious music, and so on. Perhaps most important of all are the numerous references to Roman directives from Trent onwards; and many of the privileges available will, we feel sure, surprise and delight not a few missionaries who have had ideas and lacked directives. Repeated emphasis is laid on the necessity for Diocesan and Metropolitan control, and direction in matters liturgical through Liturgical Commissions like the one that is responsible for this book.

"Worship, the Life of the Missions" is a sane book and a safe book. It is not for every missionary's bookshelf—it is not a hand book. But no priest who reads the whole, or the parts which interest him, will regret doing so. Our only, and perhaps not important, criticism is of the arrangement. The second two chapters of Part Six could have been better placed in Part One... in any case they could be profitably read together with it (Liturgical Centres and Formation surely affect the Present Situation); and the question of Deacons, it seems to us, assumes undue importance as the first of the closing chapters (it would be better as a supplementary chapter on services and administration without the priest).

This work is full enough to include not only an Appendix on the request formulated at the Assisi Congress of 1956, but even suggestions for sermons inspired by the Liturgy. We hope that it will reach many missionaries. The price is modest enough to make it a good "buy", and the quality of production leaves nothing to be desired.

FRANK MOODY

Pastoral Theology.

Abbé G. Michonneau

REVOLUTION IN A CITY PARISH

Blackfriars Publ., London,
5th Ed. 1957
189 pages, Price 15/-

A book to recommend to parish priests and curates. It speakes in plain language to all priests who are in the pastoral care of souls and especially to those who have developed a dread of theories and look for what is only practical in the methods of constant adaptation based on actual needs in the ministry.

Each chapter touches on a vital point. The reader is enabled to go through the most important subjects one by one—parish community and organisation, a living liturgy in public prayer and worship, various types of parish activities and specialised movements, delicate issues such as co-operation between clergy and laity, fund raising appeals, tactful sympathy with the flock and the art of making good sermons. In the end Abbé Michonneau deals with the religious situation in a de-christianised urban area and, last of all, he invites the priest to take stock of his own spirituality. The matter is discussed in a direct dialogue; every chapter has its final conclusions ready-made in a way that makes the reader agree substantially with the speaker.

This book should be welcome to young priests who on the eve of their entering pastoral duties might feel puzzled how to make "a good start." It will equally prove its worth to elder

priests among the diocesan clergy who, in spite of long service and accumulated experience, still think that there is always room enough for fresh starts, time for improvements and continual need for revision of methods and attitudes. All in the book is thought-provoking, frank, and direct. It has a few "surprises" for priests who want to think while they live their priesthood and for those who try to reflect while they profess their best intentions to keep themselves up to standard and render their active ministry fruitful.

Within a short time the English publication of this book has gone through its fifth impression. And it is beautifully introduced to the public by the late Cardinal Suhard of Paris and by the present Archbishop (now Cardinal) of Boston, Mgr. Cushing. These two facts speak much in favour of Abbé Michonneau's work and experiences.

ROBERT RWEYEMAMU

Michel de la B.
THE CARDIJN STORY.
LONGMANS, GREEN & Co.,
London, 1958, 196 pages,
Price 15/-

Here is the Cardijn Story told at the right moment for the priest in the mission field. As the changing times and new living conditions make the Christian communities face the inevitable problems of an increasingly working population the priest in the Missions, wishing to preserve the Faith and win the masses, needs a guiding star of an inspiring priestly personality. Thanks to this small volume, we do not have to scan the sky too long. We can read the story of the now world-famous Joseph Cardijn, Founder of the Young Christian Workers' movement. It is the story of a modern social apostle translating his inner thoughts and convictions into action and, by means of an organized movement, reveals very practical lines to any other priest who may have the additional task of promoting specialised Catholic Action within the parish community.

In its present phase the Y.C.W., as a world movement, is crossing to Africa. This is a wise move. One is convinced today that African life is being gradually organised and that specific needs become clearly defined realities which demand an adapted missionary approach and orientation. The social apostolate imposes itself and it is a special challenge to the missionary priest whose complete task is to give a full version of Catholicism in a christianised country. Like Father Cardijn the priest in Africa is expected to inspire, educate and protect the aspirations of those in his care who work hard to better their lot in life. Thus the Cardijn Story comes to the rescue. By reading and studying it the priest may see his own way to expressing sympathies in terms of a radiating Christian message.

Two things happily combine in this book to make a special appeal to the reader. It is the hero portrayed in the story and the fascinating pen of the well-known author. At every page Cardijn appears, a dynamic priest dedicating his priesthood heart and soul to a cause. From radical convictions in his mind, through his deep insight, tentative experiments, hard trials, courageous efforts the hero attains the object and the dream of

his youth. The author, editor of the Catholic Herald, an authority on general and special aspects of Catholic Action and a most widely read among Catholic laymen is at his best in this theme. He deals with the usual subject of his religious study and social research and once more he brings to light the transformative influence of the Christian message and its growing impact on the temporal conditions of modern society. The book is full of historical sketches, selected documentation and interesting anecdotes.

ROBERT RWEYEMAMU.

Henry J. Koren, C.S. Sp., S.T.D.
(Duquesne University)
THE SPIRITANS, A HISTORY OF THE CONGREGATION OF THE HOLY GHOST
641 pages, Price $ 5.00

"Spiritan" is a popular French name for the Holy Ghost Fathers who need no introduction to the readers of this review, as there are some thirteen or fourteen hundred of them spread throughout insular and continental Africa which has been their second homeland almost since the arrival of the first Holy Ghost Fathers in Senegal in 1778. Even before this date, the Holy Ghost Seminary in Paris had sent forth missionaries to North America, China and India. So, the history of this missionary congregation makes fascinating reading, particularly for anyone involved in the evangelization of Africa. This is, moreover, a timely and enlightening book.

It is timely because it reminds us once again of the urgent and impassioned plea made by Pope Pius XII that more attention be given to Africa:

> "There is cause for serious concern for the future of Africa in this. Specifically, will the sons of the Church understand their obligation to help the missionaries of the Gospel more effectively announce the saving truth to about 85 million Africans who are still attached to pagan beliefs, **before it is too late?"**
> (Fidei Donum)

It is enlightening because it shows us what has been done in the past in many parts of Africa. It offers examples of missionary methods which have proven successful; and also methods which have been disastrous for the Church. Not only may we learn from the methods, the successes and the failures, of the pioneer missionaries; but also we may learn something from the attitudes which inspired the efforts of some, as well as from the attitudes which frustrated the efforts of others.

Specifically, the nationalistic attitudes of some missionaries, and certain mis-guided loyalties to particular missionary societies, have caused incalculable damage to the Church in Africa. On the other hand, we have the example of great men of vision, leading the way, like Bishop Shanahan of Southern Nigeria; and the heroic example of the pioneers both in East and West Africa. Also, and with pleasant surprise, we note that as early as 1839 there were three African seminarians being trained by the Holy Ghost Fathers in Paris.

It is astonishing to discover through the pages of this book that, in the middle of the last century, the Vener-

able Father Libermann had clearly expounded the basic principles of missiology in terms which are almost identical with those of "Maximum Illud", "Rerum Ecclesiae", and "Evangelii Praecones". These missionary directives of Father Libermann come to us today like a well kept secret of the past. With some shame and some pity, it might be asked if they have not come a little too late.

Like all the works of man, this book has some rather disturbing defects. It is indeed regrettable that, in a work of such scope and significance, the author has failed to achieve the objectivity which we have come to expect from modern writers of history. Father Koren has allowed himself to become personally involved, and to take one side, in an internal dispute which started among the Holy Ghost Fathers during the time of the twelfth Superior General. In numerous ways throughout this book, the author labours to justify certain works which do not seem to come under the general or the particular aims of the Holy Ghost Fathers. The historian's perspective is somewhat lost, for example, when six pages are spent on Duquesne University, and only one paragraph on the Diocese of Moshi which is also a work of the American Province — a work needing no justification.

However, Father Koren's work is redeemed by his own scholarly research. The cold historical facts of his research constitute the best possible refutation for any kind of wishful thinking which might lead away from the strong missionary orientation which has given to the Holy Ghost Fathers their special character throughout their history. The historical evidence contained in this book demonstrates clearly that, "... guided by Divine Providence and its various manifestations in the evolution of history", the Holy Ghost Fathers have sunk their roots more deeply into the soil of African than anywhere else. History and human institutions being what they are, it will take more than wishful thinking (bolstered by a novel gallicism and a few quotations out of context) to shake these roots.

After reading this book which has so much to recommend it, one cannot help wondering whether the author has achieved what he first set out to do; whether he realizes what he has actually done; whether he now sees the full significance of his work, and the obvious implications of his own words; "A religious society can expect the blessing of God only when it knows and follows the intentions of its founder and its place in the Church can be understood only in the light of these objectives" (page 132).

H.G.F.

Africana

J.E. Goldthorpe. — OUTLINES OF EAST AFRICAN SOCIETY. Department of Sociology, Makerere College, Kampala, 1958, 277 pages. 12/50.

Excellent literature for those that are keen to acquire a broader knowledge of the social situation of East Africa. No doubt the author has ventured upon a hazardous under-

taking: to analyse the various social factors in the almost chaotic East African world. The number of vastly different tribes, the extremes of social classes, the many religious currents, the bewildering changes in public life, these would deter all but the most courageous investigators.

The publication of this study is timely and most welcome. Chapters like "Labour, Employment And Labour Migration" and "Town Life" are perhaps the most revealing ones of the whole book. They throw a fascinating light on the vicissitudes of a primitive man trying to step forth into the modern world. It is not just a fascinating picture though, but a disturbing one as well For out of the present situation the future will be shaped, is being shaped, now. Other readers will like the chapters on the different tribes best of all; these chapters give good and thorough information, with very few inaccuracies it seems ("Cheptalel" for "God" is not mentioned in Nandi religion). The section on Christian religious groups makes sympathetic reading; the intricate topic is covered very well indeed.

In its original concept the present work is a Makerere College textbook; to allay possible fears: the book is very readable. The detachment of the author's judgment will give the book a universal appeal. It is, as a textbook should be, clear, illustrative and well documented. Many of the documentations however are by now somewhat antiquated. This is important, where East Africa changes with an astonishing speed. But apart from that, the book gives an excellent and sometimes startling insight into many deeply-rooted problems. Some people may find the print too small for comfort. On the other hand, the tiny lettering has made it possible for the book to be available at a price which will not be too heavy a demand on those that are seriously interested in present day East African social problems.

H.B.

THE TRUTH NEEDS A VOICE The most powerful voice is the press. With this efficacious weapon the great and noble conquests on the mission fields are prepared and fought."

POPE PIUS XII

Casus Conscientiae for next issue:

Mary, after her baptism in the Catholic Church, married a pagan, Masanja, with a dispensation from the impediment of disparity of cult. After some years of marriage, however, Masanja sent her away with their two children in order to marry a younger woman. Mary's parents, still fiercely pagan, returned the dowry. Then Mary, in order to provide for herself and the children and not wishing to return to her pagan parents, married "more civili" John, a free catholic man who is really devoted to her and the children. They have already several children of their own. Both are still very much attached to their faith, never miss Mass or the instructions, but there is great danger that, in the long run, they will lose courage and will abandon the practice of the faith altogether. The fact of being in a bad situation and of never receiving the Sacraments is already a terrible cross. Is there any way of arranging their matrimonial situation?

"Why is it that Communism can take over China in one generation — something which Christianity could not do in twenty centuries? . . . there is one technique which the Communists used which was right, and which was not generally used by the Christian missionaries. The Communists made the Chinese believe that Communism came out of their own culture, was its flowering, and that in the philosophy of Communism was the fulfillment of the messianic hopes of the Chinese. The Communists integrated themselves with the culture of the Chinese: sang their songs, danced their dances and made them believe that they were the flowering buds of their culture. The Christian missionary, on the contrary, rarely spoke to the Chinese people in terms of their own philosophies, never started with what was good in Confucius or Buddha or Loatze or Tao; some even taught that these philosophies were wicked."

(Bishop Fulton Sheen, *Worldmission, Editorial Vol,* 3 *No.* 1)

Cum Permissu Superiorum

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